

ASIA

CORNELL
UNIVERSITY
LIBRARY



BOUGHT WITH THE INCOME
OF THE SAGE ENDOWMENT
FUND GIVEN IN 1891 BY
HENRY WILLIAMS SAGE

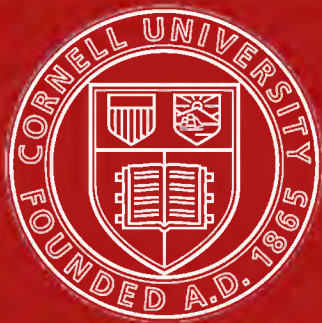
Cornell University Library
Z 6621.B862I5

Catalogue of the Marathi, Gujarati, Beng



3 1924 023 065 299

sa3a,0ve1



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924023065299>

CATALOGUE
OF THE
MARATHI, GUJARATI, BENGALI,
ASSAMESE, ORIYA,
PUSHTU, AND SINDHI
MANUSCRIPTS

IN THE
LIBRARY
OF THE
BRITISH MUSEUM.

Printed Books and Manuscripts

BY

J. F. BLUMHARDT, M.A.

PROFESSOR OF HINDUSTANI, AND LECTURER ON HINDI AND BENGALI AT UNIVERSITY COLLEGE, LONDON;
AND TEACHER OF BENGALI AT THE UNIVERSITY OF OXFORD.

PRINTED BY ORDER OF THE TRUSTEES

London:

SOLD AT THE BRITISH MUSEUM;

AND BY

MESSRS. LONGMANS & CO., 39, PATERNOSTER ROW; BERNARD QUARITCH, 15, PICCADILLY, W.; ASHER
& CO., 13, BEDFORD STREET, COVENT GARDEN; KEGAN PAUL, TRENCH, TRÜBNER & CO., DRYDEN HOUSE,
43, GERRARD STREET, SOHO; AND HENRY FROWDE, OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER.

1905

[All rights reserved.]

L_o

ET

A636283

LONDON :

PRINTED BY GILBERT AND RIVINGTON LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

P R E F A C E .

THE Catalogues, here printed, of Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu and Sindhi MSS. have been compiled by Mr. J. F. Blumhardt, thus completing the Catalogues of MSS. and Printed Books in the North Indian Languages in the British Museum.

Though comparatively few in number, the MSS. here described have considerable value. In the Pushtu series are several important and unpublished works, chiefly from the collections of Major Raverty and the late Professor Darmesteter; and the fact that the majority of the Sindhi, Marathi and Gujarati MSS. are from the Library of the late Mr. William Erskine is a guarantee of their interest.

ROBERT K. DOUGLAS,

*Keeper of the Department of Oriental
Printed Books and MSS.*

BRITISH MUSEUM,

March 2nd, 1905.

AUTHOR'S PREFACE.

THE manuscripts in the various languages comprised in this work, though comparatively few in number, are, nevertheless, fairly representative of the literature of those languages. Some of them are of considerable interest and importance.

The Marathi manuscripts are mostly from the collection of Mr. William Erskine; while some few are from that of the Rev. Benjamin Webb. Of the hitherto unpublished works the most important are four chronicles of the Bhonsla Family down to the death of Ś'ivāji (nos. 4—7), all written in Modi characters; an historical account of the kings of the Yādava Dynasty of Devagiri (no. 10), and of the Gaikwars of Baroda (nos. 11 and 12). There are also an interesting work containing private correspondence with the Peshwa Bāji Rāo II. (no. 19), and a valuable grammar of the southern dialect of Konkani (no. 21), written for Mr. Burnell by the Rev. Pio Noronha, a Roman Catholic priest at Mangalore.

The majority of the manuscripts in the Gujarati Catalogue are also from Mr. Erskine's collection. More than half of them are works on the Jain religion, the most important being Gujarati commentaries accompanying the text of well-known Prakrit works. A Paṭṭāvalī of the Veshadhara branch of the Lumpaka sect of Jains (no. 36) is particularly worthy of notice.

There are only a few Bengali and Oriya manuscripts, none being of any importance. Two excellent specimens of the dialect of Eastern Bengal, a mixture of Bengali with Persian and Arabic words, written in a corrupt and strictly phonetic form of spelling, will be found in nos. 3 and 37 III., the first containing a metrical life of Muḥammad, the other an account of the Caliph 'Alī.

Of the Assamese works, two, written on leaves of bark, are particularly valuable. The first (no. 1) contains an historical account of Rudra Siṃha, Raja of Tipperah.

The other (no. 20) is a very fine copy, consisting of 291 leaves, each 27 inches long, of a metrical translation of the Bhāgavatapurāṇa, by the famous S'āṅkara Deva and other poets. It contains a translation of the whole of the twelve Skandhas, comprising that Purāṇa, of which only two or three have as yet been published. The MS. is dated Śaka 1702 (A.D. 1780).

The Pushtu manuscripts, sixty in number, are chiefly from the collections of Major H. G. Raverty, Dr. Darmesteter, and the Rev. T. P. Hughes. There are two important histories of the Afghans, more particularly of the Yūsufzai clan, which have not been published, viz.: *Tārīkh i muraṣṣa'* (nos. 9—11), by Afzal *Khān Khaṭak*, and *Tawārīkh i Ḥāfiẓ Raḥmatkhānī* (no. 13), by Pīr Mu'azzam Shāh. The extensive works on Pushtu grammar and lexicography, viz.: *Riyāz al-maḥabbat*, and *'Ajā'ib al-lughāt* (nos. 14 and 15), written, the one by Maḥabbat *Khān*, the other by Ilaḥyār *Khān*, sons of the Rohilla chieftain Ḥāfiẓ Raḥmat *Khān*, are also unpublished.

There are five redactions of the *Makhzan al-islām* of Ākhūnd Darwezah (nos. 2—6), each possessing a special interest of its own as regards the contents of the work and the arrangement of the various subjects comprised in it. There is also an excellent collection of poems by some of the best Pushtu authors, including several unpublished works, notably the *Dīwān* of Aḥmad Shāh Durrānī (no. 33); also a translation of a portion of the *Fables* of Bidpāi by Afzal *Khān*, made from the Persian *'Iyār i dānish*; and two translations of the *Gulistān* of Sa'dī, one, in prose and verse, by 'Abd al-Kādir *Khān* (nos. 46 and 47), the other, in verse, by Amīr Muḥammad Anṣārī (no. 54); of the former only the first Bāb has been published in the "*Gulshan-i-roh*."

There are only eleven Sindhi manuscripts. They consist of a well-written copy of the works of the renowned poet Shāh 'Abd al-Laṭīf, and religious treatises in verse, most of which have been published. These manuscripts have been arranged, as far as possible, in chronological order. The last manuscript is particularly interesting from a philological point of view. It contains a collection of religious works in a form of Sindhi in which there is a large admixture of Persian and Arabic words, written in a type of the *Khwājah* character, which it has been impossible to reproduce in type. The Gujarati character has therefore been employed.

The names of the works, of their authors, and of other persons mentioned in their descriptions, have been transcribed according to the methods and system of

transliteration generally adopted in the preparation of Catalogues of Oriental Books and Manuscripts in the British Museum. Tables of the transliteration of the different alphabets are prefixed for the guidance of readers.

Quotations from the manuscripts have been printed exactly as they were written, retaining the mistakes and peculiarities of the scribes.

I am indebted to Mr. A. G. Ellis and Dr. L. D. Barnett for much valuable help, which they have readily given, in the elucidation of illegible or obscure passages, and in research for biographical and other information.

J. F. BLUMHARDT.

LONDON,

1st March, 1905.

TABLE OF TRANSLITERATION.

MARATHI, GUJARATI, BENGALI, AND ORIYA ALPHABETS.

MAR.	GUJ.	BENG.	OR.		MAR.	GUJ.	BENG.	OR.	
अ	अ	অ	ଅ	a	ड	ડ	ড	ଡ	ḍa
आ	आ	আ	ଆ	ā	ढ	ढ	ঢ	ঢ	ḍh
इ	इ	ই	ଇ	i	ण	ણ	ণ	ଣ	ṇa
ई		ঈ	ଈ	ī	त	ତ	ত	ତ	ta
उ	उ	উ	ଉ	u	थ	ଥ	থ	ଥ	tha
ऊ		ঊ	ଊ	ū	द	ଦ	দ	ଦ	da
ऋ		ঋ	ଋ	ṛi	ध	ଧ	ধ	ଧ	dha
ए	એ	এ	ଏ	e	न	ન	ন	ন	na
ऐ	ઐ	ঐ	ଐ	ai	प	પ	প	প	pa
ओ	ઓ	ও	ଓ	o	फ	ଫ	ফ	ଫ	pha
औ	ઔ	ঔ	ଔ	au	ब	બ	ব	ব	ba
क	ક	ক	କ	ka	भ	ભ	ভ	ଭ	bha
ख	ખ	খ	ଖ	kha	म	મ	ম	ম	ma
ग	ગ	গ	ଗ	ga	य	ય	য	য	ya
घ	ઘ	ঘ	ଘ	gha	र	ર	র	র	ra
ङ		ঙ	ଙ	ṅa	ल	ଲ	ল	ଲ	la
च	ચ	চ	ଚ	cha	व	વ	ব	ব	va
छ	છ	ছ	ଛ	chha	श	શ	শ	শ	śa
ज	જ	জ	ଜ	ja	ष		ষ	ষ	sha
झ	ઝ	ঝ	ଝ	jha	स	સ	স	স	sa
ञ		ঞ	ଞ	ña	ह	હ	হ	হ	ha
ट	ટ	ট	ଟ	ṭa	ळ	ळ		ळ	ḷa
ठ	ઠ	ঠ	ଠ	ṭha					

The signs ॠ, ॡ, and ॢ are represented by ṛ, ṛi, and ṛi respectively.

CATALOGUE
OF
MARATHI MANUSCRIPTS.

TABLE OF CONTENTS.



	PAGE		PAGE
I. HINDUISM	1	VI. TALES AND LEGENDS	30
II. HISTORY AND GENEALOGY	3	VII. DRAWINGS	37
III. LETTERS AND OFFICIAL DOCUMENTS	9	VIII. MANUSCRIPTS OF MIXED CONTENTS	37
IV. PHILOLOGY :		INDEX OF TITLES	41
A. Grammar	12	INDEX OF PERSONS' NAMES	43
B. Lexicography	13	CLASSED INDEX OF WORKS	46
V. POETRY	13	NUMERICAL INDEX	48

CATALOGUE OF MARATHI MANUSCRIPTS.

I. HINDUISM.

1.

Add. 26,486.—Foll. 30 ; $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 14 to 18 lines, $4\frac{1}{2}$ in. long ; written on European paper, water-marked “ Jos. & Em. Raph Azulay.”
[WILLIAM ERSKINE.]

I. Foll. 1—23.

बौध्मताचें व्याख्यान

Bauddhamatāchen vyākhyāna.

Four alleged Pauranic accounts of the origin of Buddhism.

The first account (foll. 1—14) is given on the authority of the Gaṇeśapurāṇa, Adhy. 44—48, and begins :—

पूर्वीं सूर्यवंशि दिवोदास नामे करून राजा परममानी ॥ सर्व
भुमंडळी मान्यता ज्याची ॥ बृहस्पति समान वक्ता । आणि सदा-
शिव सारिखा सर्वज्ञ । सकळ वेद शास्त्र पुराणाचा ज्ञाता ।
पंडितजनाचा इष्टकर्ता ।

The story is briefly as follows :—There was a certain devout prince, named Divodāsa, who, as a reward for his piety, obtained from Brahma the kingdom of Kāśī (Benares). In

course of time, Śiva, being envious of his greatness, determined to secure the kingdom for himself. For this purpose he sent from time to time many gods, the 8 Bhairavas, the 12 Ādityas, 64 Yoginīs, and others to discover any act of irreligion in the conduct of king Divodāsa, or to tempt him to commit sin, but it was all in vain. At last he sent Ḍhunḍhi,* a famous astrologer. He foretold the future, cured sicknesses, and practised his magic art with such effect that all the people of Benares, even King Divodāsa himself, became infatuated, and forsook their religious duties. The king further pledged himself to follow the teachings of a Yogī who was shortly to come. This Yogī was Viṣṇu in disguise. He taught the folly of worshipping gods of wood and stone, considering that Bhagavān pervaded all creation ; he showed the absurdity of making sacrifices, and of abstaining from animal food, and the futility of other Hindu ceremonies. Thus

* See the article Ḍhunḍhirāja in the Bengali Viśva-kośa, vol. vii., p. 456.

King Divodāsa departed from the true religion, and was dethroned by Śiva. Then, having gained his purpose, Śiva abolished the false teachings, and restored the true Hindu worship. Thus, says the writer in conclusion, did Viṣṇu propagate the Baudha tenets in order to further the designs of Śiva.

The second account (foll. 14b—20), based on Adhy. 20 of the Śivapurāṇa, is similar in substance. Tripurāsura, the king of the Daityas, obtained possession of the three worlds (*tribhuvana*), and mastery over the gods, by virtue of his extraordinary devotion to Śiva. They implored Viṣṇu to help them. He sent a devotee with 16,000 books containing false doctrines. The daityas forsook the worship of Śiva, and followed the teachings of the devotee. Then Viṣṇu slew Tripurāsura, restored the Hindu religion, and reinstated the gods to their original position.

The third and fourth accounts of the introduction of false teachings (foll. 21—23) are briefly taken from the Bhāgavatapurāṇa, the one from Skandha iv. Adhy. 19, the other from Skandha v. Adhy. 6.

II. Foll. 24—28. A traditional account of Śaṅkarāchārya's discussion on the art of love with Maṇḍana Miśra, and of his refutation of the false teachings of the Jains.

The author commences with an account of the miraculous birth of Śaṅkarāchārya from a mass of flowers offered to Śiva by a Brahman in the Karnatik.

पूर्वी कर्नाटक प्रांती शिवकंची विष्णुकंची मध्ये कोणही एक ब्राह्मण सदाचारतयरा होता । कांही मनी इछा धरोन श्रीसां-
बाची आराधना करू लागला । प्रति दिवसि लक्ष बिल्वदळे
कडून पुजा करावि असे कांही दिवस गेले तो श्रीशंकर अयो-
निसंभव त्या बिल्वराशीतून बाळ उत्पन्न जाले ।

Śaṅkarāchārya, so the story goes, became proficient in all the Śāstras, and set forth travelling throughout India, preaching the Hindu religion. Arriving at Benares, he put up at the house of a *grihastha* named Maṇḍana Miśra, and was challenged by him to a discussion on the Kāmasāstra, or art of love.

The stipulation was that if Śaṅkarāchārya was defeated he should become a *grihastha*, but if he proved victorious, Maṇḍana Miśra should become a *sannyāsi*. Śaṅkarāchārya was only 12 or 14 years old at the time. The contest was at his request postponed for 7 months. Then, travelling southwards, he entered the dead body of a king of the Deccan in order to gain a practical experience of the art of love. The king was restored to life, and Śaṅkarāchārya enjoyed through him the company of his numerous wives. With the knowledge thus gained he had no difficulty in defeating Maṇḍana Miśra, and making him a devotee.

After this Śaṅkarāchārya entered into a religious discussion with a Jain, called Amarāchārya, of Ujjain, who, with the aid of the goddess Sarasvatī, was making converts of many Hindu *pandits*. After 21 days disputation, Sarasvatī, who spake from within an earthen jar, was defeated in argument, and the false teachings of Jainism were done away with.

There are various versions of this story. Pandit Durgāprasāda and Kāśinātha Pāṇḍuraṅga Parab, editors of the Kāvya-mālā, state in a Sanskrit preface to the Amaruśataka* that, according to popular tradition, that work was composed by Śaṅkarāchārya after entering the body of a dead king called Amaru, in order to be able to answer questions on erotic subjects propounded by Śāradā, the wife of Maṇḍana Miśra of Kashmir, details of which are given by Mādhava ('Digvijaya,' *sargas* 9-10).

According to Gaṇeśa Śāstrī Lele Tryambakakar, the editor and Marathi translator of another edition of the Amaruśataka,† the work was composed in answer to questions on the *śṛīṅgāraraśa* asked by Sarasvatī.

III. Foll. 29b—30a. Eighteen religious terms applicable to Jains and Buddhists, in Sanskrit and Marathī.

* Vol. 18, Bombay, 1889.

† Poona, 1881.

The writer usually employs छ for च in conjunction with स, as स्त्वावर for स्वावर. There are several other peculiarities of spelling, as for instance, इत्ता for इत्ता (fol. 9a).

2.

Add. 26,443 D.—Foll. 32—37 (१—६); 4 in. by 11½; 6 to 10 lines, 9 in. long, with ruled margins; 19th century. [WILLIAM ERSKINE.]

नाटकदीप

Nāṭakadīpa.

A translation (*ṭikā*) of the tenth chapter of the Pañchadaśī of Sāyaṇāchārya, by Pandit Rāmakṛishṇa. See the Sanskrit Catalogue, no. 305, p. 127a.

The translation accompanies each *śloka* of the Sanskrit original. The translator introduces his name in a brief exordium, as follows:—

वंदुनि परमात्म्याते नाटकदीपम् अर्थे वर्णितसे श्रीरामकृष्ण
पंडित पंचदशीवरि बोलती जैसे ॥

Then follows the translation of the first *śloka*:

टीका अद्वय सुख परमात्मा पूर्वी परिपूर्ण तो स्वमायेने होउनि
तोचि जगन्मय प्रविष्ट ही होय जीवरूपाने ॥ १ ॥

3.

Add. 26,503 and 26,504.—Foll. 151 and 98; 18½ in. by 6; 18 to 20 lines, 5 in. long; written in large clear Modi characters, apparently in the 18th century.

[WILLIAM ERSKINE.]

भागवतपुराण

Bhāgavatapurāṇa.

An anonymous prose translation of the first, second, and fourth chapters (*skandha*) of the Bhāgavatapurāṇa.

Begins. श्री भागवत प्रारंभी व्यास स्वामी भागवत ग्रंथी
प्रतिपद्यवस्तु मंगलाचरण श्लोकी अवधारण करिताहेत की
विश्वाची उत्पति स्थिति लय ज्या सं[के]ते करुन होती जे
स्वयंप्रकाश ब्रह्म देवास वेद हृदईच प्रकाशविले ॥

The translation is written on one side only of each slip of paper, the three chapters being separately numbered (104, 47 and 98 slips). Several of the sheets are damaged in places. The name of the scribe and date of copy are not given.

II. HISTORY AND GENEALOGY.

4.

Add. 26,479.—Foll. 124; consisting of long slips of paper, 21½ in. by 5½, with 22 to 30 lines, written in Modi on one side only (the last slip excepted), and dated Śaka 1731 (A.D. 1809). [WILLIAM ERSKINE.]

भोंसल्यांची वंशावली

Bhonsalyāṇchī vāṁśāvalī.

History of the Bhonsla family from the time of its founder Bābājī, to the death of Sivājī.

Begins. प्रताप वंशावल भोसलेयाचा मुळ पुरुष बाबाजी
भोसले [पाटील] मौजे देऊलगाव व हिंगणी व बरेडी वगैरे
तां ॥ [i.e. तालुक] पाटस प्रांत पुणे यांचा विस्तार त्यास भोसले-
याचा तपसील ।

जेष्ठ मालोजी भोसले याचा दोन पुत्र १ शाहाजी राजे २
शरफजी राजे ।

कनिष्ठ पुत्र विठ्ठली भोसले याचा ६ । १ खेलोजी राजे २
मंवाजी राजे ।

Bābājī Bhonsla was the Paṭel, or head-man of Devalgaon, Hingni, Baredi, and other villages in the Patas taluk of the District of

Poona. He had two sons, the elder Mālojī, the younger Viṭhojī. The former had two sons, Shāhājī, born in Śaka 1516 (A.D. 1594), and Sharafjī, born the year after. Viṭhojī had eight sons, of whom the names of only two, Khelojī and Mambājī, are given.

Shāhājī married Jijībāi, the daughter of Jādhava (more properly Yādava) Rao, a Marathi chief at the court of Bahādur Nizām Shāh of Ahmadnagar. His son was the famous Śivājī, founder of the Maratha empire in the Deccan.

This chronicle deals chiefly with the life, exploits, and administration of Shāhājī and his son Śivājī. A complete account of this important period of Maratha history, in which is traced the career of Śivājī, will be found in Grant Duff's "History of the Mahrattas." See also no. 8, and a Marathi *bakhar* compiled by Kāśīrāva Rajeśvara Gupta, entitled 'Nāgpūrkar Bhonsalyāñchī bakhar' (नागपूरकर भोंसल्यांची बखर), which appeared in vols. vi.—viii. of the "Kāvyetiḥāsa-saṅgraha."

This copy was written by Ānanda Rāo Śaṅkara Chinchvaḍkar, at Bhajyapuri in the District of Poona, and completed on Wednesday, the 13th day of Chaitra-sudi, Śaka 1731, the Śukla *samvatsara*, i.e. 29th February, 1809.

Colophon : शके १७३१ शुक्लनाम संवत्सरे माहे चैत्र शु ॥ १७ बुधवासरे मु ॥ [i.e. मुकाम] भाज्यापुरी प्रांत पुणे येथे समाप्त झाली ... हस्ताक्षर आनंद राव शंकर चिंचवडकर ।

5.

Add. 26,478.—Foll. 101 ; 9 in. by 7 ; about 12 lines, 6 in. long ; written in the 19th century.

[WILLIAM ERSKINE.]

A similar work, written in Modi characters, and in substance closely resembling the preceding. It is undated, and has no scribe's colophon.

6.

Add. 26,480.—Foll. 62 ; 9¼ in. by 7 ; 10 lines, 5½ in. long ; written in the 19th century.

[WILLIAM ERSKINE.]

A similar work, written in Modi characters, but containing only a portion of the history, and ending without date or colophon.

7.

Add. 26,489.—Foll. 27 ; 12½ in. by 9¼ ; 16 to 19 lines, 8½ in. long ; written in the 19th century.

[WILLIAM ERSKINE.]

A similar work, written in Modi characters.

The author, or more probably the scribe, states in the following sentence prefatory to the history, that the descendants of Trimbak, son of Sharafjī, the second son of Shāhājī, are now at Chandaval [i.e. Tanjore].

मालोजी राजे भोसले याचा पुत्र दोन वडील शाहाजी राजे दूसरे सतीफजी राजे त्याचे पुत्र त्रिंबकजी राजे त्याचा चौथो चंदावर प्रांती असो ।

8.

Add. 26,482. — Foll. 122 ; 9¼ in. by 7 ; 10 lines, 5½ and 6 in. long ; written in Modi characters on European paper of the 19th century.

[WILLIAM ERSKINE.]

An historical account of the life and conquests of Śivājī, founder of the Maratha empire in the Deccan.

Begins : श्रीमंत माहाराज राजश्री राजाराम छेत्रपती साहेबांचे सेवेसी ।

विनंती सेवक कृष्णाजी अनंत सभासत सेवक राजमंडल कृतानेक सा [होग] दंडवत* विनंती विनयावया कारखे ऐसोजे साहेबी मेहेरबानी करून शेवकास पुसिलें की आपले पिते थोरले राजे याणी इतका यत्न केला च्यार पादशाहासी दावा

* The pen has been drawn across this word.

करून देश दुर्ग काबिज केले याचा अर्थ काय तुम्ही पुरातन राज्यातील माहीत लोक आहात तर याचे इति पासून चरित्र लेहून देखे ।

Kṛishṇājī Ananta, the author of these chronicles, was a minister at the court of Rājārāma, the son of Śivājī, who succeeded his half-brother Śambhājī to the throne of Satara in A.D. 1689, and died A.D. 1700. The work is written in the form of a letter addressed to Rājārāma, and, as the author states in the prologue, was composed at his command, in order that a true and reliable account of the exploits of the great Śivājī, his father, might be handed down to posterity, written by the pen of one who had a personal knowledge of the events of his reign.

This biography has been published, with notes, by Kāśinātha Nārāyaṇa Sāne, in the third volume of the Kāvyeṭihāsa-saṅgraha, under the title Śivachhatrapatichen charitra. He states, in his preface, that he had collated it from five manuscripts which had been sent him, one from Pratapgarh, one from Poona, two from Satara, and one from Mahad. The date of completion was given in some of the manuscripts as being Śaka 1616 (A.D. 1694), but this appears to have been a mistake of the scribe for Śaka 1619 (A.D. 1697), the year corresponding to the cyclic year Īśvara which is also given.

The present copy agrees very closely with the printed edition, but is incomplete, breaking off at the last line but one of page 87, with the words तुम्हांस या गोष्टी कळल्या असाया.

Jagannātha Lakshmaṇa Mānkar has written an English translation of this work,* made from a manuscript found "with the Patil of Pāchād, a village in the Mahad Taluka (more popularly known by its old name Raigad) of the Kolaba Collectorate." This is probably the manuscript of which a copy was sent to the editor of the Kāvyeṭihāsa-saṅgraha noticed above.

9.

Add. 26,483. — A roll of paper pasted together, 7 feet 4 in. long by 6 in. wide, water-marked "Jos. & Em. Raph Azulay"; written in Modi characters. [WILLIAM ERSKINE.]

An account of the assassination of Afzal Khān by Śivājī (A.D. 1659).*

Heading : श्रीमंत राजश्री दीवाणजी मुकाम कोल्हापुर स्वामीचे सेवेसी ।

Begins : विनंती सेवक नारो भास्कर कृतानेक सां ॥ नमस्कार विनंती येथील कुशल जाणून ता ॥ छ २२ माहे रमजान पावेतो समस्त स्वामीचे आसीर्वादे करून येथस्तित असो विषेश अवादल खा जावलीस कैसे गेले ते माहान राजश्री सिवाजी राजे याही कैसे मारिले व गड किले कैसे घेतले हे काव्य वर्तमान लिहून पाठवावे त्याज वरून लिहिले असे ।

The account of this well-known historical event is written in the form of a letter from Nāro Bhāskara to the Diwān of Kolhapur. The writer endeavours to palliate the enormity of the crime by stating that Śivājī, when in a state of trance, had been warned by his guardian deity Bhavānī that Afzal Khān would deal treacherously with him at the private interview that had been agreed upon, and therefore stabbed him before he had time to carry out his preconcerted murderous design on his life.

The manuscript is dated Śaka 1668, the Subhāna samvatsara — शके १६६८ सुभान नाम सवत्सरे हे विनंती, which is presumably the original date of composition, but it is doubtful whether the account is authentic, and not a modern fabrication with a fictitious date and name of author, written in the beginning of the 19th century (as the water-mark clearly shows) at the request of Mr. Erskine. If it were a copy of an original document written in Śaka 1668 (A.D. 1746) the scribe would doubtless have supplied the usual colophon with his name and date. Moreover there is a mistake in the name of the cyclic year corresponding

* Alibag, 1884.

* See Grant Duff's "History of the Murāthās," vol. i., pp. 124—126. (Bombay edition, 1863.)

to Śaka 1668. It should be Akshaya, and not Subhāna (*i.e.* Svabhānu), which is the equivalent for the Śaka year 1685, or A.D. 1763. It is noticeable also that the Dīwān of Kolhapur, to whom this communication is addressed, is not mentioned by name.

10.

Add. 26,494 B.—Foll. 26—40; 5½ in. by 8; 12 to 15 lines, 6¾ in. long; written on European paper, in the 19th century.

[WILLIAM ERSKINE.]

A brief account of Rāmadeva and other kings of the Yādava Dynasty of Devagiri.*

Begins : श्रीनृपवीक्रमादि संवत् ॥ ५७३ ॥ पांचसे चौरे-
हातर माहे फाळगुण शुद्ध ९ नवमी रविवार ते वर्तमाना माहा-
राजाधीराज संधान सौह संयाम नीळ अरी राये बीभांड श्री
सचीतावंश भुपती प्रभुखेची पाठारीये ज्ञाती मुळ पुरुष रामराजा
मोत्र भारद्वाज कुळदेव्या प्रभावती उपनाम राणे ।

According to the writer of these annals, Rāmadeva was the sixth in direct lineal descent from Rāmarāja, the original founder of the dynasty, the intermediate kings being Tripāla, son of Rāmarāja, Bhān Rāja, Trim-bak Rāja, Govinda Rāja, and Kṛishṇa Rāja, the father of Rāmadeva. The author then narrates the following historical events :

Rāmadeva selected Paithan as his capital, having placed his eldest son, Keśava Rāo, on the throne at Devagiri, his second son, Bimba, being made Rājā of Udaipur, and his third son, Pratāp Shāhū, obtaining possession of Alandapur.

In Śaka 1210 (A.D. 1288) Rāmadeva was defeated by Sultan 'Alāu'd-dīn at Paithan.†

* Now called Danlatabad, in the dominion of the Nizam of Haidarabad. See Hunter's "Gazetteer," 2nd ed., vol. iv., p. 158.

† The defeat of Rāmadeva and the capture of Devagiri by Sultan 'Alāu'd-dīn occurred in A.D. 1296. See Elliot's "History of India," vol. iii., p. 149. In Hunter's "Gazetteer," and Balfour's "Encyclopædia," the date 1294 is given.

His son Bimba, on hearing the news, set out for Gujarat, from whence he returned in Śaka 1216 (A.D. 1294), and settled at Pratappur in the Konkan. He had two sons, Pratāp Shāhū and Tripur Shāhū, the latter being born at Pratappur by his second wife Gīrijā. Subordinate to Bimba Rājā were 12 Chandravamśī and 31 Sūryavamśī military chieftains (Prabhurājas), of whom the author gives a detailed list, with the names of their wives, lineage (*gotra*), and family names (*upanāma*). He then enumerates 15 Mahals, or districts, over which Bimba exercised sovereignty, stating the number of villages (444 in all), the military forces, revenues, and other particulars of each. Two of these Mahals, viz. Marol and Malad, the former containing 66, the latter 59 villages, remained under the direct management of Bimba Rājā, and figures are given showing the various kinds of revenue derived from each.

Having thus settled the administration of the kingdom, Bimba died after a reign of 9 years, 1 month, and 18 days, and was succeeded by his eldest son, Pratāp Shāhū, in Śaka 1225 (A.D. 1303), who reigned 28 years and 3 months.

During the reign of Pratāp Shāhū, Nāgar Shāhū, son of Keśava Rāo, Rājā of Champāvati, laid claim to certain fortresses, which led to hostilities between them. Nāgar Shāhū was aided by Tripur Shāhū, whilst Rājā Rāmadeva sent his general Jivan Naik with a force in support of Pratāp Shāhū. The contending parties encountered one another at the foot of mount Maholi. The allied forces of Pratāp Shāhū and Rājā Rāmadeva were defeated, and Nāgar Shāhū took possession of the kingdom in Śaka 1254 (A.D. 1332).

The writer of this work does not state the source from which he obtained his information, so that no reliance can be placed on it as an historical record. According to Dr. Bhandarkar,* Rāmadeva, also called Rāma-

* "Early History of the Dekkan," 2nd ed., pp. 115 *et seq.*

chandra, ascended the throne of the Yādavas of Devagiri in Śaka 1193 (A.D. 1271), and died in Śaka 1231 (A.D. 1309), and was succeeded by his son Śaṅkara, who was slain in A.D. 1312. No reference whatever is made to Keśava Rāo, Bimba, or Pratāp Shāhū, the alleged sons of Rāmadeva, nor are their names, or the particulars given in this manuscript, to be found in any historical work.

11.

Add. 26,495.—Foll. 40; 22 in. by 6 $\frac{3}{4}$; about 25 lines, 6 $\frac{1}{2}$ in. long; carelessly written Nagari of the 19th century.

[WILLIAM ERSKINE.]

गायकवाडाची वंशावळी

Gāyakavāḍāchī vaṁśāvalī.

A short account of the Gaikwars of Baroda, from the foundation of the State up to the commencement of the time of Ānanda Rāo.*

Heading : यादी गयकवाड यांची वंसावळी ।

Begins : प्रथम पुरुष जिंगोजी गायकवाड मौजे भरे प्रांत कोंकण तालुके राणेमावळ येथील पाटील कीकरून होते कलम १ । त्यांचे पोटी पीलाजी गायकवाड पुत्र झाला त्यांचे वयववर्षे ७ तेव्हा गुरे चारून होते ते समई येथे दीवसी रानामध्ये गुरे चारता दोन प्रहरचे समई पीलाजीस नोद्री झाली तेव्हा सोतळ वृक्षाची छाया पाहून पीलाजी बावा नोद्रीस्त झाले ते समई ईस्वरी कौतुक झाले ते सांगतो कलम २ ॥

The author commences by stating that the founder of the Gaikwar family was Jhingojī, Paṭel of the village of Bhare in the Konkan. Historians, however, generally agree in ascribing that distinction to his brother Dāmājī, the Paṭel of Davadi, a village near Poona. He was an officer in the Maratha army under the Senāpati Khaṇḍerāo Dābhāde, and greatly distinguished himself at the battle of Balapur (A.D. 1720), in which 'Ālam 'Alī Khān, supported by the Maratha

forces, encountered the invading army of Asaf Jāh, the founder of the Nizām dynasty at Haidarabad. As a reward for his services in this engagement, Rājā Shāhū of Satara conferred on him the title of Shamsheer Bahādur, and made him second in command of the army.

Shortly after Dāmājī Gaikwar died, and, having no male issue, was succeeded by his nephew Pilājī, the eldest son of Jhingojī. The author of these annals states that Pilājī was specially favoured by the goddess Bhavānī. She appeared to him in a dream, as he lay asleep under a tree tending cattle, at the age of 7, and foretold that he and his descendants for seven generations should be rulers of Baroda. Pilājī, was assassinated in A.D. 1732, having established the power of the Gaikwar family at Baroda on a firm footing.

The author recounts succinctly the fortunes of Dāmājī, the son of Pilājī, and of the succeeding Gaikwar chiefs of Baroda. The history closes with the accession of Ānanda Rāo on the death of his father, Govinda Rāo (A.D. 1800), and a brief account of the revolt and defeat of his illegitimate half-brother Kānhojī Rāo, who had aspired to the throne, and concludes with the death of the Maratha general Rāvaji Apājī, which event took place in A.D. 1803.

A list of the Gaikwars, up to Ānanda Rāo, with the names of their male offspring, is appended. The manuscript consists of 40 separate leaves, bound in oblong folio, and written on one side only, the last leaf only excepted. No name of author, or scribe, is given.

12.

Add. 26,481 A.—Foll. 26; 9 $\frac{1}{4}$ in. by 7; about 20 lines, 5 $\frac{1}{4}$ in. long; neatly written in the 19th century.

[WILLIAM ERSKINE.]

A fair copy of the preceding manuscript.

* See "Rulers of Baroda," Bombay, 1879, p. 147; "Indian Chiefs," by Loke Nath Ghose, pt. i., p. 140; Hunter's "Gazetteer" (2nd ed.), vol. ii., p. 160.

13.

Add. 22,385 B.—Foll. 69—79 ; $8\frac{1}{2}$ in. by 6 ; 20 to 22 lines, $5\frac{1}{4}$ in. long ; written on European paper, dated Śaka 1730 (A.D. 1808).

[REV. BENJAMIN WEBB.]

A short account in verse of Nārāyaṇa Rāo Peshwā, son of Bālājī Bājī Rāo.

Begins :

वंदूं आधि गजानन ॥ चौदा विद्याचें जे धन ॥
हरिहर ब्रह्मा चतुरानन ॥ मानव करिति विशेष ॥ १ ॥
पेशव्याचे वंशी विर ॥ येकापेक्षा येक रणधीर ॥
धरामा जिनर वीर ॥ छत्रि केलें असे जें ॥ २ ॥

The poem begins with a notice of Bālājī Bājī Rāo (son of Bājī Rāo Peshwā I., whom he succeeded in A.D. 1740), the death of his eldest son Viśvāsa Rāo on the battle-field of Panipat, in fighting against Aḥmad Shāh Abdālī (A.D. 1761), the accession of his second son Mādho Rāo I., who was succeeded by his third son, Nārāyaṇa Rāo (A.D. 1770).

The author briefly recounts the principal events in the short rule of Nārāyaṇa Rāo, and concludes with an account of his assassination (A.D. 1772), which he attributes to the machinations of his aunt, Ānandī Bāi, the wife of Raghunātha Rāo, who is commonly known as Rāghobā.

The poem is anonymous and without date. It consists of 236 verses written in the Oṽi metre.

The scribe's colophon is dated Poona, Saturday, the 5th Āśvina-sudi, Śaka 1730, the Vibhava samvatsara (A.D. 1808).

Colophon : मिति शके १७३० विभव नाम संवत्सरे
अश्विन शुद्ध ५ मंदवासर मुकाम पुणे समाप्त जाहलि असे ॥

14.

Add. 26,477 B.—Foll. 15—41 ; $9\frac{1}{4}$ in. by $7\frac{1}{4}$; 18 lines, $6\frac{1}{2}$ in. long ; neatly written in Modi characters in the 19th century.

[WILLIAM ERSKINE.]

बखर राज्यांची व पेशव्यांची

Rājyāṅchī wa Peshwāṅchī bakhar.

A brief account of the Marathi rulers and Peshwās from the time of Śivājī to the appointment of Mādho Rāo II. as Peshwā (A.D. 1772).

Begins : श्रीमंत माहाराज राजश्री सवाई माधव राव याणी आपले फडनवीस व चिटनवीस सचिीव मंत्री आदि करून वसून आपणास पटनाहात्यावर पांच साहा वसोने विचारिलें की आमहांस तीर्थरूप आज श्रीमंत नाना साहेब याज पासून करतुन केल्याले ऐकिले नाही आमचे मुल पुरुष या देशास प्रथमारंभी कोण आले आपलास कोणास ठाऊक असल्याने ॥

This account appears to be a modern composition, probably written specially for Mr. Erskine. It professes in the prologue to have been compiled by the officials in the service of Mādho Rāo in accordance with his request for information regarding the life and exploits of the former Marathi rulers.

15.

Add. 26,481 B.—Foll. 28—56 ; $9\frac{1}{4}$ in. by $7\frac{1}{4}$; 15 lines, $6\frac{1}{2}$ in. long ; written in Modi characters in the 19th century.

[WILLIAM ERSKINE.]

A copy of the preceding, written apparently by the same hand.

16.

Or. 2665.—Foll. 4 ; 12 lines, 8 in. by 9 ; transcribed in A.D. 1874, on thin European paper, by one Vināyaka Raghunātha Kāle, at Kolhapur.

Transcript of the Kauthem copper-plate. See the Sanskrit MS. Catalogue, no. 529, p. 221a.

The transcription of the Sanskrit original inscription, "which is a rough and unskilled eye-copy," is followed by a Marathi translation and a brief account of the inscription by

the transcriber. The translation begins :—
 सर्वव्यापक विष्णुचे प्रगट जाहले जे वराहरूपी शरिर ते सर्वो-
 ल्कष्य करून शोभते त्या शरीरें करून समुद्र खळवकून गेला ॥
 It is headed, “Transcription into Marathi of

an ancient copper plate in Sanscrit containing an account of the Chalukya Dynasty by Vinayaka Raghunath Kale, Sadar Amina Kolapur. 1874 A.D.”

III. LETTERS AND OFFICIAL DOCUMENTS.

17.

Add. 26,502.—Foll. 22. A collection of papers relating to the disputed possession of certain villages in the Ratnagiri District of the Konkan. [WILLIAM ERSKINE.]

It appears from the documents contained in this volume that, during the reign of Muhammad ‘Ādil Shāh of the Bijapur Dynasty (A.D. 1626—56), twelve villages in the District of Ratnagiri had been assigned as a *jyotirvritti*, or grant for the maintenance of a family of astrologers. When Tulaji Angre succeeded the pirate admiral Kānhoji Angre (A.D. 1745) in possession of the strip of country on the sea-board of the Konkan, including Ratnagiri, these villages were in the possession of Ballāla Pānvaskar, son of Gaṇeśa. After the defeat of Tulaji Angre, and the recovery of this tract of country (A.D. 1756), Khaṇḍoji Mānkar, a general in the army of the Peshwā Bālāji Bājī Rāo, commonly known as Nānā Sāhib (A.D. 1740—1761), dispossessed Ballāla of four of the villages, viz. Golap, Vaingi, Kolambe, and Phansap, and gave them to Dinkar Varvadekar, the son of Mahādeva. Thereupon Ballāla Pānvaskar sought redress from the Marathi ruler Sadāśiva Bhāu. The dispute was referred for adjudication to Nāro Āpājī, and, after five years of unsuccessful litigation,

was made over to a court of arbitrators presided over by Bālakrishṇa Śāstri, and after him by Rāma Śāstri. This able councillor and adviser of the Peshwā took up the case in the Pramādi *saṃvatsara*, i.e. A.D. 1758-59. The dispute went on year after year, and in A.D. 1773 Rāma Śāstri, disgusted at the assassination of Nārāyan Rāo (A.D. 1772), the brother and successor of the Peshwā Mādho Rāo I., son of Bālāji Bājī Rāo, who was slain on the battle-field of Panipat (A.D. 1761), left the service of the Maratha government, and retired to Benares, without having arrived at any decision in the case.

Matters remained in this unsettled state for many years, till at last Vāsudeva, the son of Sadāśiva, Jośi of Pānvas, strenuously prosecuted the claim of Ballāla Pānvaskar, and in Śaka 1725 (A.D. 1803) urged the settlement of the dispute before the Peshwā Bājī Rāo II., who had succeeded Mādho Rāo II. in A.D. 1795. The year following matters came to a climax by the confiscation of the remaining eight villages by order of Bālāji Rāma, Sūbedār of Ratnagiri. The case was then thoroughly investigated at Poona by the Peshwā, and terminated in the re-instatement of the family of Pānvaskar to the possession of the whole of their ancestral property of 12 villages in Śaka 1727, the Krodhana *saṃvatsara* = A.D. 1805.

The papers contained in this volume are briefly as follows :—

I. Foll. 1—6. A poetical account of the history of the case, in 3 chapters (*adhyāya*), entitled *Vṛittivijaya*, by Pāṇḍuraṅga.

Begins :

वंदिला श्री सिद्धि विनायक ॥ सौख्यदाता तो अवश्यक ॥
वंदू शारदा भक्तरक्षक ॥ वरदात्री स्वामिनी ॥ १ ॥
वंदू कुलदेव वाडेश्वर ॥ योगेश्वरी देवी मनोहर ॥
आराध्य लिंग तदुत्तर ॥ विश्वेश्वर वंदिला ॥ २ ॥
परशुराम क्षेत्र जाण ॥ नाम तयाचें कोंकण ॥
तेथील काहिं वृत्ति कारण ॥ सांगेन ते परिचावे ॥ ३ ॥
राजापुर नामे प्रांत ॥ रत्नगिरी तालुका त्यांत ॥
त्याचे पोटीं विख्यात ॥ पावस तर्फे या नामे ॥ ४ ॥

Colophon to the last chapter :—

वृत्तिविजय ग्रंथ सुंदर ॥ संमत निवाड पत्राधार ॥
पांडुरंग वदे सुंदर ॥ तृतीयोध्याय सुरसहा ॥ ६२ ॥

The poem has been corrected in several places, and appears to be a draft written by the author, just after the final disposal of the lawsuit. Appended to the poem are some roughly scribbled additional verses, in which appears the date of the decision, the 14th day of *Mārgaśirsha-badi*, Śaka 1727, the *Krodhana samvatsara* (A.D. 1805).

II. Foll. 7—15. Copies of two metrical accounts of the case, entitled *Vādamārtanḍa*. The first is imperfect, beginning at verse 12. It was written by an anonymous member of the family of astrologers.* The date of composition, the *Pramoda samvatsara* (A.D. 1810-11), is given in verse 87.

The scribe, Chintāmaṇi Yajneśvara Śarmā, completed the transcription in the month *Phālguna* of the *Bahudhānya samvatsara* (A.D. 1818).

III. Foll. 16—18. Another poem, called *Vṛittivijaya*, also by Pāṇḍuraṅga, and in 3 chapters (*sarga*). It appears to be the

author's draft of another and more detailed account of the case, written probably in supersession of the poem contained in foll. 1—6. The date of final decision is given in v. 43, (fol. 18).

शक सत्राशत तदुपरि ॥ सत्राविस चालतें असे वर्ष ॥
क्रधन संवत्सर जो ॥ पत्रें त्या माजि होति सद्धर्ष ॥ ४३ ॥

IV. Fol. 19. A copy of an undated petition, in verse, submitted by the plaintiff to the Peshwā Mādhō Rāo II.

Heading :

श्रीशाहु नृपति प्रधान सुते पौत्रों सत्य विज्ञापना ॥
श्रीनाना प्रिय माधवास हित हें नारायणी प्रार्थना ॥

Begins :

शिष्य पांवस्कर ज्योतिर्विद प्रार्थितो ॥
स्वज्योतिर्विदवृत्ति वादसमरीं श्रीमत्कृपा इच्छितो ॥ १ ॥
वर्षे द्वादश पार्थिवांत तुमच्या राज्यांत मी वर्तितों ॥
धर्म त्याय तुम्ही कराल इतिहास प्रोक्त हें इच्छितों ॥ २ ॥

The poem, called in the colophon *Vāda-chintāmaṇi*, is in 44 verses. In it Ballāla Pānvaskar complains of the manner in which the case was being conducted by Rāma Śāstrī and his “evil adviser” (कुमंत्री) Morohari. As Rāma Śāstrī retired in A.D. 1773, this petition was probably written shortly after the accession of Mādhō Rāo in A.D. 1772.

V. Fol. 20. A copy of the same petition, containing several additional verses, 86 in all.

Ending : इति श्री गणेश दैवज्ञसुत बल्लाळ ज्योतिषिणा
अयं वादचिंतामणि ग्रंथः कृतः ॥

VI. Foll. 21. A copy of a petition by Ballāla (misspelt Bāla वाळ) Pānvaskar, addressed to Rāvājī Svāmī, and dated the 7th *Āśvina-badi*, Śaka 1684, the *Chitrabhānu samvatsara* (A.D. 1762). This was the year after the death of the Peshwā Bālājī Bājī Rāo, who was succeeded by Mādhō Rāo I., and appears to have been known as Rāvājī Svāmī. The plaintiff gives a short account of his having been dispossessed of four

* ज्योतिर्विदुल किंकरीं स्वकुल जाहें काव्य विस्तारिलें.
See v. 91.

villages, and of the prolonged trial before the appointed adjudicators. He is doubtful of obtaining redress at the hands of Rāma Śāstri, and requests that the case may be tried by another court of arbitrators, or by the Peshwā himself, and agrees to abide by their decision.

VII. Fol. 22. A copy of a statement of claim by the plaintiff, in verse. It bears no date, but appears to have been written just after the case was transferred from the court presided over by Bālakrishṇa Śāstri to the adjudication of Rāma Śāstri. An endorsement on the back of the document states that in the Śaka year 1680, the Pramādi *saṃvatsara* (A.D. 1759), Dinkar Pant Varvaḍekar (the defendant) stated his case before Rāma Śāstri and other arbitrators.

18.

Add. 26,493.—A number of sheets pasted together, 21 feet in length, by $5\frac{1}{2}$ in.; written in Modi characters on both sides of the paper, dated Śaka 1730 (A.D. 1808).

A petition addressed to Mr. Jonathan Duncan, Governor of Bombay (Dec. 1795—1811), by Malhār Rāo Gaikwar, Jāgirdār of Kadi in Gujarat.

Heading : आरज हनराबेल जोनाथन डंकण इस्कोयेर प्रजोदेत गोवर्णदोर जनराल जंजीरे मुंबई हकीगत राजेश्री मल्हार राव गायेकावाड हिंमत बहादर सवस्थान कडी येथील प्रकरण तपसील ॥

Begins : श्रीमंत रघुनाथ बाजी राव पंत प्रधान साहिबी गोविंद राव गायेकावाड यास वस्त्रे देऊन गुजराथीस रवाणा केले ते वेळेस आमचा फडनीस सिवराम कृष्ण राज तेथे श्री-मंताजवळ होता ॥

Mr. F. A. H. Elliot, in his "Rulers of Baroda" (Bombay, 1879), has written a full account of the hostilities between Malhār Rāo Gaikwar of Kadi and Govinda Rāo, the recognized Maharaja of Gujarat, the intervention of the British Government during the governor-

ship of Mr. Duncan, the defeat of the Jāgirdār at Kadi (A.D. 1801), his escape, and subsequent capture and exile as a prisoner at large at Bombay in A.D. 1802.

In the present petition the exiled prisoner lays before Mr. Duncan a long statement of his claims, written apparently at his dictation.

The date is given at the end in the Śaka, Saṃvat, and Sūr or Arabic years, as follows:—

लिहिली मिति आशाढ शु ॥ १३ शके १७३० प्रभव नाम संवत्सरे संवत १८६५ सूर तीसा मयातेन व अलफ ॥

19.

Add. 26,505.—Foll. 49; a collection of private letters to and from the Peshwā Bājī Rāo II., with other papers. [WILLIAM ERSKINE.]

Bājī Rāo II. succeeded Mādho Rāo II. as Peshwā in Śaka 1694 (A.D. 1772), and was deposed in Śaka 1740 (A.D. 1818). He was married to Varanāsibāi, the daughter of Hari Rāmachandra Devadhara, or Dhamadhare, by which name the family is best known. He appears to have incurred the displeasure of the Peshwā, and was obliged to leave Poona and reside at Benares. His wife, Lakshmibāi, his brother, Pāṇḍuraṅga Rāmachandra, generally called Aṇṇā Dhamadhare, his brother's wife, Sugunābāi, and other relatives were living with him at Benares. There are several letters written from that city by members of the Dhamadhare family, requesting, amongst other domestic matters, that the Peshwā would restore them to favour once more.

Two letters, one from Jībāi Chāpekar, the other from Pārvatibāi Parānjapī, also written from Benares, congratulate Bājī Rāo on the birth of a daughter, called Kṛishṇābāi. There is also a letter from Nirūbāi, a lady residing at Poona, who had attended Varanāsibāi during an illness. It does not appear who these ladies were, but it is evident they were intimate friends of the Peshwā.

The most interesting letters in this collec-

tion are those of Varanāsibāi, her daughter Kṛishṇābāi, and her sister Veṇūbāi, familiarly known as Kūśi, who had not gone with her father to Benares. These are in the ladies' own handwriting. They are not only excellent specimens of epistolary composition, but are also very neatly written in a large and clear Modi hand. The paper on which they are written is sprinkled and decorated with gold paint.

There are only 3 letters from the Peshwā, written apparently by his secretary. One is addressed to Satyabhāmābāi Dhamadhare,

the other two to Lakshmībāi, his mother-in-law.

The day of the month on which the letters were written is stated, but not the year. There are, however, with the letters, several memos referring to matters of business, written apparently about the same time. These are variously dated from Śaka 1736 to 1738 (A.D. 1814—1816).

A note in English at the head of each letter, probably written by Mr. Erskine, gives the name of the writer and of the person to whom the letter is addressed.

IV. PHILOLOGY.

A. GRAMMAR.

20.

Add. 26,598.—Foll. 91 ; 13¼ in. by 8¼ ; written on European paper, water-marked "Curteis & Son, 1806." [WILLIAM ERSKINE.]

A grammar of the Marathi language, by Dr. J. Leyden.

The grammar is elementary, and, more or less, in an unfinished state. There is no special chapter on Syntax, but the latter part of the work contains a large number of useful and idiomatic phrases, chiefly on the syntax of the tenses and participles. There are also long lists of Adverbs and Adverbial phrases.

21.

Or. 2730.—Foll. 553 ; 8 in. by 6 ; written on thin European paper, stamped 1872 in the corner. [A. C. BURNELL.]

A Konkani Grammar, by the Rev. Pio Noronha.

Mr. A. C. Burnell, for whom this grammar was composed, has furnished some useful

particulars on the Konkani language and literature in No. 1 of his "Specimens of S. Indian Dialects" (Mangalore, 1873). He says, "But little trouble is sufficient to convince a philologist that Konkani is a sister language to Mahrāṭhi, and that it has claims to be considered a distinct Neo-āryan language, but much influenced by the so-called Dravidian languages. It also has a large literature, mostly dating from the glorious times of the early Portuguese rule at Goa, and due to the surprising zeal and abilities of the former Jesuits . . . This language has three principal dialects ; the Northern (now almost merged in Mahrāṭhi), that of Goa, and the southern or Canara dialect."

Father Thomas Estevão (Stephens, a student of New College, Oxford) is the author of a grammar of the Goanese dialect of Konkani, written in Portuguese, which appears to have been originally printed about A.D. 1640. A second edition, enlarged by Father Diogo Ribeiro, and entitled "Arte de Lingoa Canarin," was published at Goa in 1857, with a Portuguese translation of a

note on the geographical distribution of the principal languages of India by Sir Erskine Perry, late Chief Justice of Bombay,* and an introduction by the editor, J. H. da Cunha Rivara, Chief Secretary to the Portuguese Government at Goa, in which he gives an interesting historical account of the Konkani language, with a bibliography, and extracts from the "Puras" of Father Estevão, and poems by other Roman Catholic missionaries at Goa.

The present manuscript contains a grammar of the Southern dialect of Konkani, spoken in the province of Canara, and especially at Mangalore. Mr. Burnell has written the following note on the fly-leaf: "This Konkani Grammar was written for me by a Catholic priest at Mangalore named Noronha; he was a Konkani by race, and had devoted much time to the study of his native language. (1873-4.) A.B."

A grammar of this Southern dialect, written by the late Father A. F. X. Maffei, was published at Mangalore, 1882. "In 1892 he published another Konkani grammar, a much improved, though shorter and easier, edition of the first."† He is also the author of an English-Konkani and a Konkani-English Dictionary, Mangalore, 1883.

22.

Or. 2729.—Foll. 508; 10 in. by $7\frac{1}{2}$; written on English paper, water-marked "Dorling & Gregory, London, 1875."

[A. C. BURNELL.]

A copy of the preceding manuscript, neatly written on one side only of each sheet of paper.

At the end of the volume (fol. 508) is appended a Konkani translation of the Lord's Prayer in Roman characters headed:—"Orthographic System adopted by Rev. J. P. Noronha in Conkany Grammar."

B. LEXICOGRAPHY.

23.

Add. 26,595.—Foll. 1—18; 10 in. by $7\frac{3}{4}$; written on European paper, water-marked "J. Ruse, 1804." [WILLIAM ERSKINE.]

A comparative vocabulary of Marathi, Gujarati, and Hindi words, with synonyms. The Marathi words are written in the Modi character.

V. POETRY.

24.

Add. 22,389.—Foll. 119; $4\frac{1}{2}$ in. by $8\frac{3}{4}$; 9 lines, $6\frac{1}{4}$ in. long; neatly written, with ruled margins, dated A.D. 1814.

[REV. BENJAMIN WEBB.]

* Appeared originally in the Journal of the Bombay Roy. Asiatic Soc., Jan. 1853, and reprinted in the author's "Bird's-eye View of India" (chap. xl.), London, 1855.

† "A Short Sketch of Father A. F. X. Maffei," p. 8, Mangalore, 1899.

विवेकसिंधु

Vivekasindhu.

A Vedānta metaphysical treatise in verse, by Mukundarāja.

Begins :

श्रीहरंजगदाधारंमरविंदाक्षमक्षरं ॥

अभिवंद्यात्मविज्ञानोपदेशविधिरुच्यते ॥ १ ॥

जय जय जी चंद्रमौळी ॥ माते कृपादृष्टि न्याहाळी ॥

तरीच पावेन नन्हाळी ॥ ब्रह्मसुखाचि ॥ १ ॥

तुं ब्रह्मरसाचा पृतका ॥ विस्वाचा जिळाळा ॥
 सुखाचिया सुकाळा ॥ तुं परम पुरुषा ॥ २ ॥
 तुं निर्गुण निराकार ॥ निसंग निर्विकार ॥
 तुम्हिया स्वरूपाचा पार ॥ नेणवे ब्रह्मादिका ॥ ३ ॥

Mukundarāja, the oldest Marathi poet, flourished in the latter part of the 12th century. Vāmāna Dāji Ok, the editor of the Kāvyaśaṅgraha,* has published two *padas* by this poet, in a footnote to which he states that Mukundarāja was a Deśastha Brahman of Ambe (जोगाईचे जांबे), the present Mominabad, in the dominions of the Nizam of Haidarabad. This city was formerly the capital of the Yādava Jayantapāla, for whose instruction this work was composed.

The author states, in verse 55 of the seventh chapter (fol. 51b), that he wrote this work at the instance of Jaitpāla, the son of Ballāla, and grandson of Narasiṃha.

नरशिंहाचा बल्हाळा ॥ तयाचा कुमर जैतपाळा ॥
 तेणे करविला हा रोक ॥ ग्रंथ रचनेचा ॥ ५५ ॥

Ballāla was the son of the Hoysala Yādava Narasiṃha, who encountered and defeated Bhillama, king of Devagiri, and became sovereign of Kuntala in Śaka 1114 (A.D. 1192). Dr. Bhandarkar, who has furnished these particulars,† makes no mention of Jaitpāla, the son of Ballāla. He evidently did not succeed to the kingdom conquered by his father, as Ballāla was subsequently defeated by Singhana, son of Jaitrapāla and grandson of Bhillama, and deprived of his dominions, about the Śaka year 1135 (A.D. 1213).

Mr. Molesworth‡ assigns the 14th century to Mukundarāja, and places him after Jñānadeva in point of time; but that poet came quite a century after Mukundarāja, and lived during the reign of Rāmadeva. His

* Vol. xiii., "Collection of Marāṭhī Padas," Bombay, 1894, p. 1.

† "Early History of the Dekkan," 2nd ed., Bombay, 1895, pp. 106—108.

‡ Marathi Dictionary, Preface, p. xxvii.

commentary to the Bhagavadgītā bears the date Śaka 1212 (A.D. 1290). See no. 52.

The Vivekasindhu is written in the form of a dialogue between the author and his disciples on the nature of the soul, based on the teachings of the Upanishads. It consists of 18 chapters (*adhyāya*, or *prakaraṇa*) divided into two parts, the first (*pūrvārdha*) containing 7, the latter (*uttarārdha*) 11 chapters. This copy agrees in the main with the printed edition,* except that emendations have been made in the spelling of words, and archaic forms, of the original.

Mukundarāja is also the author of another philosophical work, entitled Paramāmṛita, the teachings of which are those of the Śaiva school of Śaṅkara Āchārya. He is also said to have written a Tantric treatise in verse, called Pavanavijaya.†

Colophon : इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्य संवादे गुरुमाहात्म्य कथनं नाम येकादशोप्रकरणं अष्टादशोध्याय ॥

The following note, referring to the cost of transcription, occurs on the last page :—
 "18 adyas, 2250 sloks, at 3½ Rs. p. 1000. June 1814."

25.

Add. 26,487.—Foll. 181; 3¾ in. by 8; 7 lines, 5 to 5½ in. long; neatly written, with ruled margins; dated Śaka 1717 (A.D. 1795).

[WILLIAM ERSKINE.]

Another copy of the preceding.

The colophon gives the date of transcription, Thursday, the 5th Bhādra-badi, Śaka 1717, the Rākshasa *saṃvatsara*.

शके १७१७ राक्षसो नाम संवत्सरे महामासोत्तमासे पुरुसोत्तमा भाद्रपद पंचमी गुरुवारे तहिनो संपूर्णमस्तु ॥

* Edited, with a glossary, by Rāvaji Śridhara Gondhalekar, Poona, 1875.

† Printed at Poona, 1877.

26.

Add. 26,417 C.—Foll. 72—92; 8½ in. by 6; 15 lines, 5 in. long; careless modern hand.

[WILLIAM ERSKINE.]

अपरोक्षानुभूति

Aparokshānubhūti.

The Sanskrit text of the Vedantic poem of Śaṅkara Āchārya, accompanied by a Marathi metrical version, entitled *Samaślokī*, by Vāmana.

Begins :

वदुनि श्रीमुकुंदाते अपरोक्षानुभूतिचि ॥
समश्चोकी करितसें टीका मूळाच सांरिखि ॥ १ ॥

Vāmana, the son of Nṛhari Paṇḍita, was a Deśastha Brahman, of the Śaṇḍilya gotra, a worshipper of Viṣṇu, and a Jośī of the village of Kore, in the District of Satara. He was well versed in Sanskrit, and his compositions include several versions of Sanskrit Vedānta texts. He is said to have been the first to introduce the Sanskrit *śloka* metre in Marathi. According to A. K. Kher,* he died in A.D. 1673. An excellent collection of his works, with critical and explanatory notes, is in course of publication by the editors of the “*Kāvyaśaṅgraha*.”

The present Marathi version was lithographed with the text at Bombay in Śaka 1778 (A.D. 1856). See also *Vāmanī grantha*, vol. iv., pp. 181—200.

27.

Add. 26,490.—Foll. 94; 4 in. by 8½; 9 lines, 6¾ in. long; neatly written, but with many mistakes in spelling, with ruled margins, on European paper, water-marked “J. Whatman, 1801”; dated Śaka 1732 (A.D. 1810).

[WILLIAM ERSKINE.]

* “Higher Anglo-Marathi Grammar,” Poona, 1895, p. 450. See also “Selections from Marāṭhī Poets,” by Parshuram Pant Godbole, Bombay, 1878, p. 60.

निगमसार

Nigamasāra.

A Vedantic metaphysical treatise in verse, by Vāmana.

Begins :

जय जय कल्याणनिलया ॥ जय ज[य] करुणावरुणालया ॥
जय जय सर्वाश्रया ॥ परमंगळा गोविंदा ॥ १ ॥
जय जय भागवतोत्तमा ॥ जय जय सर्वोत्तमा ॥
जय देवतासर्वभोमा ॥ अनादिपुरुषा ॥ २ ॥

The work is written in the Ovi metre, and is divided into 9 chapters (*adhyāya*). It has been printed in the *Vāmanī grantha*, or Works of Vāmana, vol. iv., pp. 1—56.

Colophon: इति श्रीमन्निगमसारे ॥ उपनिषत्प्रधानुसारे ॥
[sc. उपनिषत्प्रधानुसारे] वेदभूलोकभाषावतारे ॥ नवमो-
ध्यायः ॥ ९ ॥ शक्रे सत्रासे वतिस प्रमोय नाम संवत्सरे श्रावण
मासे शुद्ध प्रतिपदा तिथ्या भोमवासरस्तु शुभंभवतु ॥

28.

Or. 4850.—Foll. 346; 6 in. by 12; 12 lines, 9½ in. long; carelessly written, dated Śaka 1717 (A.D. 1795).

दासबोध

Dāsabodha.

An exposition of the teachings of Vedānta philosophy in verse, by Rāmadāsa Svāmī.

Begins :

ओते पुसति कोण ग्रंथ ॥ काय बोलिले जी येथें ॥
श्रवण केलि याने प्राप्त ॥ काय आहे ॥ १ ॥
ग्रंथ नाम दासबोध ॥ गुरुशिष्याचा संवाद ॥
येथें बोलिला विषद ॥ भक्तिमार्ग ॥ २ ॥

Rāmadāsa Svāmī, the founder of the Rāmadāsi sect of Vaiṣṇavas, was born in Śaka 1530 (A.D. 1608). He is one of the most popular writers on the teachings of Vedānta philosophy, and was the spiritual preceptor, as well as the favourite companion and adviser, of Śivāji. It is said that on

one occasion that monarch, in appreciation of the mental superiority of Rāmadāsa, proposed to make over his kingdom to him, but the poet declined to accept so onerous a charge.

Mr. A. K. Kher, in a short notice of Rāmadāsa appended to his "Higher Anglo-Marathi Grammar," says that he "was the son of a Deshastha Rigvedi Brahmin named Suryopant, a resident of the village Jam on the Godavari. His original name was Narayan, but he was afterwards called Ramdas on account of his disinterested devotion towards Rama. His elder brother was Gangadhar, popularly known as Rami Ramdas, who is the author of a work named Bhacti Rahasya. . . . He wandered as a pilgrim for a greater part of his life, and ultimately resided at the fort of Parali, near Satara," where he died in Śaka 1603 (A.D. 1681), at the age of 73, a year after the death of his royal master.

An extensive biography of Rāmadāsa, dealing more particularly with the history of the Marathas during his lifetime, and the exploits of Śivāji, has been published by Govardhanadāsa Lakshmidāsa.* The author of this work ascribes the birth of Gaṅgādhara (Śaka 1527 = A.D. 1605), and of his younger brother Rāmadāsa, to the efficacy of a boon granted by the sun-god Sūryanārāyaṇa to their father Sūryaji Panta, as a reward for his steadfast devotion to that deity. Gaṅgādhara is popularly regarded as an incarnation of Sūryanārāyaṇa, and Rāmadāsa of the wind-god Māruti.

The present manuscript agrees closely with the printed editions of this work. It is written in the Ovī metre, in the form of a dialogue between a Gurn and his disciple, and is divided into 20 Cantos (*daśaka*), which are subdivided into chapters (*samāsa*), aggregating 200 in all.

* "Rāmadāsa Svāmiche charitrāṅchī bakhar," Bombay, 1889 (2nd ed.). See also an account of Rāmadāsa by Mr. H. A. Acworth in his "Lecture on Marathi Poets," which appeared in the "Times of India," 26 Dec., 1891, p. 8.

The copy was made by an anonymous scribe, and completed on Thursday, the 11th Pausa-*badi*, Śaka 1717, the Rākshasa *samvatsara*.

Colophon : शके १७१७ राक्षसनाम संवत्सरे चौथ कृष्ण ११ येकादशी गुरुवासरे तद्दिने श्रीदासबोध ग्रंथ संपूर्णनमस्तु ॥

29.

Add. 26,474.—Foll. 78; 8½ in. by 6½; 22 to 24 lines, 5½ in. long, in double columns; written in a clear Nagari hand; dated Śaka 1729 (A.D. 1807). [WILLIAM ERSKINE.]

कौतुहळ रामायण

Kautuhala Rāmāyaṇa.

The history of Rāma in verse. An abridged metrical version of the Sanskrit Rāmāyaṇa, by Mukteśvara.

Begins :

रघुकुळदियकाचें नाम वाचे वसों दे ।
विषयरतिमुखाचा काम जीवों नसों दे ॥
गग तुज नलगे ती मुक्तिचिंता करावी ।
परमगति वरावी मुक्तिनाथा कवीद्रा * ॥ १ ॥

Muktesvara flourished in the early part of the 17th century. According to Paraśurāma Panta Godbole,† he was a Deśastha Brahman of Paithan, the son of Viśvambhara by Līlā Bāi, the daughter of the poet Ekanātha. He was born in Śaka 1531 (A.D. 1609). He is said to have been dumb from his birth to a late age, but eventually recovered the power of speech by the favour of the god Ekanātha.

This Rāmāyaṇa of Muktesvara has been printed at Bombay, 1891, with critical and explanatory notes by Janārdana Bālāji Modak, and Vāmana Dāji Ok, the editors of the "Kāvya-saṅgraha." The poem is in seven kāṇḍas, named after those of the Sanskrit

* परमगति विमुक्ती आप लागे वराया in printed edition.

† "Selections from the Marāṭhī Poets," p. 115 (Bombay, 1878).

epic. The first verse in the present copy is the fifth in the printed edition.

Muktesvara has also written an abridged metrical version of the Mahābhārata, which is in course of publication by the editors of the Kāvya-saṅgraha.

This copy was made by Viṣṇu Bhaṭṭa Jambhekara, and completed on the 11th day of Bhādra-sudi, Śaka 1729, the Prabhava samvatsara (A.D. 1807).

Colophon : इति श्री कौतुहल रामायणे उत्तरकांडं संपूर्णं ॥
शके १७२९ प्रभावाब्दे भाद्रपद शुक्लैकादश्यां इदं पुस्तकं समाप्तं कृतं
जम्बेकर विष्णु भट्टेन लिखितं ॥

30.

Add. 22,385 A.—Foll. 68 (original foliation १-७०); 9 in. by 7; 22 to 24 lines, 6 in. long, in double columns; written on English paper, water-marked “H. Willmott, 1810”; dated Śaka 1735 (A.D. 1813).

[REV. BENJAMIN WEBB.]

Another copy.

This copy is defective, foll. ५२ and ५६ being missing. It was completed on the 2nd of Pausa-sudi, Śaka 1735, the Śrīmukha samvatsara (A.D. 1813).

Colophon : इति श्री कौतुहलरामायणे उत्तरकांडं संपूर्णं
शुभंभवतु ॥ शके १७३५ श्रीमुख नामाब्दे पौषे शुक्ले तृतीयांमदी-
रात्रे द्वितीयामं संपूर्णमिदं पुस्तकं स्वार्थं परोपकारार्थं ॥ श्री-
रामचंद्रार्पणं ॥

31.

Add. 26,508.—Foll. 293; 5 $\frac{3}{4}$ in. by 9; 10 to 20 lines, 6 and 7 in. long; dated Śaka 1712 (A.D. 1791).

[WILLIAM ERSKINE.]

आदिपर्व

Ādiparva.

A metrical translation of the Ādiparva, or first book of the Mahābhārata, by Muktesvara.

After two verses of invocation the text begins :—

ॐ नमो विश्वंभरा स्वामि ॥ तुम्हेये स्वरूपपरब्रह्मि ॥
पंचायतन पंचनामि ॥ कल्पोजोति अवयव ॥ १ ॥
तेये शिव तो निज मस्तक ॥ विष्णुमूर्धे द्वयहस्तक ॥
सव्यचरण विनायक ॥ वाम तो शक्ति साजिरि ॥ २ ॥

The translation is in 50 *adhyāyas*, each having a separate native foliation.

Muktesvara's complete translation of the Mahābhārata is being published in the Kāvya-saṅgraha. The Ādiparva, edited with critical and explanatory notes by Vāmana Dāji Ok, was printed at Bombay in 1893.

This copy was completed on Monday, the 2nd Kārtika-badi, Śaka 1712, the Sādhārāṇa samvatsara (the 31st October, 1791), for Kṛishṇarāva and Viṭṭhalarāva, sons of Śivarāma Jośi, Kulakarni of the village of Vagholi, in the taluk Junnar of the District of Poona.

Colophon : शके १७१२ साधारण नां सवत्सरे कार्तिक
कृष्णपक्ष द्वितीया ॥ २ ॥ ईदुवासरे तद्दिनि ईदं पुस्तकं संपूर्णं ॥
हे पुस्तक कृष्णराव शिवराव व विठलराव शिवराव जोशि
कुळकर्णि मौजे वाघोळि प्रांत पुणे तरप हावैलि सरकार जुन्नर
याचें आसें ॥ स्वार्थपरमार्थ ॥

32.

Add. 26,513 A.—Foll. 18; 5 in. by 8 $\frac{1}{2}$; 13 lines, 6 to 7 in. long, with ruled margins, written apparently in the 19th century.

[WILLIAM ERSKINE.]

A fragment, containing the 30th and 31st *Adhyāyas* of the Ādiparva of Muktesvara's translation of the Mahābhārata.

The manuscript is imperfect; the first two leaves, also ६, १० and the last leaf (१९) of the 30th *Adhyāya* are missing. The 31st *Adhyāya*, in 10 leaves, is complete.

33.

Add. 26,514.—Foll. 103; 4 in. by 6; written by several hands in 18th century Devanagari.

[WILLIAM ERSKINE.]

A miscellaneous collection of religious poems and Abhaṅgas, written mostly on one side only of each leaf.

The Abhaṅgas are chiefly by Tukārāma, one of the most distinguished and popular of the Marathi poets. Pandit Viṣṇu Paraśurāma Śāstrī has edited a complete collection of his poems, in two volumes, containing between 4000 and 5000 Abhaṅgas.* To it is prefixed an introduction in English by Janārdana Sakhārāma Gādgil, giving an account of the life and works of the poet. In it he states that “Tukārāma was by caste a Sūdra and by profession a Vāṇī or corn-chandler and retail dealer. He was born, and lived, in the village of Dehú, about sixteen miles north-west of Púná. The correct date of his birth appears to be the year of Śālivāhana 1530, or the year of Christ 1608 . . . The date of his death, or rather disappearance from Dehú, has been accurately mentioned in the following Collection to be the 2nd of Phālgun, Monday morning, Śake 1571, the name of the year being Virodhi. The corresponding year of Christ is 1649.” See also Molesworth’s Marathi Dictionary, preface, p. xxvii. According to Paraśurāma Panta Goḍbole,† Tukārāma was born in Śaka 1510 (A.D. 1588) and died in Śaka 1551 (A.D. 1629).

34.

Add. 26,417 A.—Foll. 62 ; 8 in. by 6 ; about 22 lines, 5½ in. long ; dated Śaka [elapsed] 1692 (A.D. 1770).

[WILLIAM ERSKINE.]

भर्तृहरिशतक

Bhartṛhari-śataka.

The Sanskrit text of the Śatakas of Bhar-

* Bombay, 1869 and 1873. Another collection of the poems of Tukārāma, edited by Tukārāma Tātyā, was published in Bombay, 1889.

† “Selections from the Marāṭhī Poets,” Bombay, 1878, p. 26.

trihari, here called Subhāshitaratnāvalī, accompanied by a Marathi metrical version by a poet called Tukā. See the Skt. Cat. no. 256, p. 99b.

Each verse of the text is followed by its Marathi translation (*tīkā*). The first verse of Nitiśataka begins :—

देश काळ नसे रूप ज्ञान देह अनंत तो ॥

ज्ञात श्री खकाश्यात्मा नमस्कार तथा असो ॥ १ ॥

The translator Tukā is in all probability the celebrated poet Tukārāma. See the preceding.

Colophon : इति भर्तृहरीयोगीन्द्रकृत सुभाषितरत्नावल्यां वैराग्यशतकं संपूर्णं ॥ ॥ इति भर्तृहरीयोगीन्द्रकृत सुभाषित वैराग्य-
शंखरी केली टीका तुका द्वये ॥ ॥ शके १६९२ विकृति संवत्सर
ज्येष्ठ वद्य द्वादशी भौमवार तद्दिनेनिति शृंगार वैराग्यशतकं
समाप्तं ॥

35.

Add. 22,392.—Foll. 60 ; 4 in. by 7 ; 7 to 9 lines, 5½ in. long, with ruled margins, apparently written in the 19th century.

[REV. BENJAMIN WEBB.]

A. Foll. 1—25.

लहू आख्यान

Lahu-ākhyāna.

A poem by Ananta Kavi, on the story of Lava and Kuśa, the twin sons of Rāma.

Begins :

ते यज्ञकण करीबुज राघवाते ॥

शत्रुघ्न ते भरत बांधित नीज हस्ते ॥

सोडोनि भूवरि रघोत्रम शामकणी ॥

साके रवी नयनि देखोनि कांतिवणी ॥ १ ॥

The Poems of Ananta Kavi have been edited with critical and explanatory notes by Vāmana Dājī Ok, Bombay, 1896, forming no. 17 of the Kāvyaśaṅgraha. In his prefatory notice of the poet the editor states that Ananta Kavi was a Rāmabhakta, or worshipper of the Rāma cult, and was probably the same person as Ananta Gosvāmī, a

pupil of Rāmadāsa (who died A.D. 1681), who was an inhabitant of a village called Methavad (मेथवद) in the District of Satara. He was born about Śaka 1580—1585, i.e. A.D. 1658—1663. The Śaka years 1643 and 1645 appear at the conclusion of Sulochanā-gaḥimvara, and Sulochanākhyāna, as the date of composition of two of Ananta's poems.

This poem gives the Rāmāyaṇa story of the capture of Rāma's sacrificial horse by his unknown twin sons Lava and Kuśa, whilst they were dwelling in exile with their mother Sītā at the hermitage of the sage Vālmiki, resulting in the father's discovery of his children and the recall of Sītā from banishment. It is written in various metres, and is divided into three *adhyāyas*, containing 70, 53, and 35 verses respectively. In the printed edition of the works of Ananta Kavi (p. 35), this poem is entitled Kuśalavākhyāna, and is divided into two chapters (*prasaṅga*) of 75 and 98 verses. The present copy begins at the fourth verse of the printed edition.

B. Foll. 26—43 (१-१९).

यात्तीपाक

Thātīpāka.

A mythological poem, by Mukteśvara. See no. 29.

Begins :

तीर्थवासी ब्राह्मण भला ॥ तीर्थे करीत द्वारके गेला ॥
तेणें वृतांत निवेदिला ॥ विश्वजनका जवळिकें ॥ १ ॥
पांचवरुषे शक्तानिकटि ॥ वास करोनि सुख संतुष्टि ॥
दिव्य आस्त्रे लाहोन किरिटि ॥ धर्मा भेटि पातला ॥ २ ॥

The poem is in 181 verses in the Ovi metre. Leaf १५ is wanting.

The mythological story forming the subject of this poem is taken from chapter 262 of the Vanaparva of the Mahābhārata. Draupadī, the wife of the five Pāṇḍu princes, had obtained a boon from the Sun-god by virtue of which she had the miraculous power of cooking and supplying food daily to as many as should

claim her hospitality, provided only she did so before she herself partook of her evening meal, after which the power left her till the following day. Duryodhana, the leader of the Kaurava princes, induced the irascible sage Durvāsā to repair to the camp of the Pāṇḍavas, accompanied by an immense number of his disciples, late at night, after Draupadī had taken her evening meal. He hoped to provoke the anger of the sage against his hated rivals, through Draupadī's inability to observe the rites of hospitality, and thus to bring about their destruction. Draupadī, however, invoked the aid of Kṛishṇa, who miraculously appeased the hunger of her guests. They retired to rest without requiring any food, and at dawn next day Draupadī had no difficulty in providing for their physical wants.

C. Foll. 44—60 (१-१७). A single chapter from the second Stavaka of the Kathākālpataṛu. See no. 50.

There is no indication of the number of the chapter. It is in 137 verses, and contains the story of Rukmāṅgada, king of Kāntika, taken from the Nāradiya upapurāṇa, illustrating the efficacy of *ekādaśī-vrata*, or the observance of the eleventh day after each new and full moon as a fast-day.

For an account of this story, see Eggeling's Catalogue of Sanskrit MSS. in the India Office, p. 1209 (no. 3374), also Aufrecht's Cat. Bodl., p. 83a.

Begins :

वसुदेवसुतंदेवै ॥ कंसचानूरमर्दनं ॥
देवकीपरमानंदे ॥ कृष्णवन्दे जगद्गुरु ॥ १ ॥
मग्नये वैशंपायन ॥ बरवा पुसिलानि प्रभ्र ॥
तेणहे कविने दर्शउन ॥ येकादशीव्रत ॥ २ ॥
कांतिक महापुरि ॥ तेथे रुक्मांगद राज्य करि ॥
सूर्यवंशी पुण्य क्षेत्रि ॥ माहास्त्रकीतो ॥ ३ ॥

Colophon : इति श्रीकथाकल्पतरु द्वितीयोत्सवक रुक्मांगद व्याख्यानं येकादशी व्रत संपूर्णमस्तु ॥

36.

Add. 26,468 and 26,469.—Foll. 245 and 251; $7\frac{1}{4}$ in. by $13\frac{1}{4}$; 11 lines, $9\frac{1}{2}$ in. long; written in a bold hand, and dated Śaka 1691 (A.D. 1769). [WILLIAM ERSKINE.]

हरिविजय

Harivijaya.

An account of the life and exploits of Kṛishṇa, in verse, by Śrīdhara.

Begins :

ओं नमो जी जगद्गुरु उदारा ॥ श्रीमद्भक्ति रविहारा * ॥

पुराण पुरुषादि गंवरा ॥ ब्रम्हानंदासुखाभो ॥ १ ॥

Śrīdhara, one of the most popular of the Marathi poets, was born in Śaka 1600 (A.D. 1678), and died at the age of 50, in Śaka 1650 (A.D. 1728).† In the concluding verses of this, as well as in other works of his, the poet states that he was the son of Brahmānanda, a Deśalekhaka, i.e. Kulakarṇi, or District accountant, of Najhar (नाकर), a town situated two or three *yojanas* south-west of Pandhari (Pandharpur). His mother's name was Sāvitrī. He became a devotee at the age of 14, and took up his abode at Pandharpur, near the temple of his tutelary god Viṭṭhala.

The poem is written in the Oṽi metre, and is divided into 36 chapters (*adhyāya*). It was completed on the 22nd day of Mārga-śirsha-*sudī*, Śaka 1624, the Chitrabhānu *saṃvatsara* (A.D. 1702), the date being recorded in verse 205 of the last chapter, as follows :—

शाळीवाहन सके सोळासे चोविस ॥ चित्रभानु संवत्सर सरस ॥
शुद्ध बीज मार्गेश्वर मास ॥ ते दिनी ग्रंथ समाप्ती संपावला ॥ ५ ॥

In the epilogue Śrīdhara ascribes the

* श्रीमद्भोमातीरविहारा in the printed edition of Bombay, 1880.

† “Selections from the Marāṭhī Poets,” by Paraśurāma Panta Goḍbole, Bombay, 1878, p. 257. See also an account of this poet in a “Lecture on Marathi Poets,” by Mr. H. A. Acworth, delivered at the Elphinstone College Union, which appeared in the “Times of India,” 26 Dec., 1891, p. 8.

authorship of the poem to Viṭṭhala, and states that he merely wrote down what the god dictated in his ear, and that the work contains the substance (सार) of the tenth chapter of the Bhāgavatapurāṇa, the Hari-vaṃśa, and the Padmapurāṇa. He concludes with a summary of the contents of each chapter.

Of his other works the most important are Rāmavijaya (no. 37), written in Śaka 1625 (A.D. 1703), Pāṇḍavapratapa (no. 39) in Śaka 1634 (A.D. 1713), and Śivalilāmṛita (no. 41) in Śaka 1640 (A.D. 1718). His poems have been frequently printed at Bombay and at Poona, and, as Mr. Molesworth remarks,* “have, to a great extent, in public readings at least, superseded the Sanskrit Epics and Purāṇas.”

An abridged English translation of the Harivijaya has been published by Dubhashi and Co., Bombay 1891.

This copy was written at Amdapuri (अमडापुरी), by Balirāma Kshatri, a follower of the Nānakpanthi sect, and was completed on the 1st day of Vaiśākha-*badi*, Śaka 1691, the Virodhi *saṃvatsara* (A.D. 1769). It is written in two volumes, each containing 18 chapters. The number of verses in each chapter is not always the same as in the printed editions, and considerable verbal alterations are to be found in the text. Each chapter has a separate native foliation. Several pencilled notes appear on the margin.

Colophon : सके सोळासे येकानेड जाण ॥ विरोधीनाम
सवत्सर वैशाख वद्य प्रतिपदादिन ॥ कसबे अमडापुरी ग्रंथ संपूर्ण ॥
हरीविजय जाला हरीकृपे ॥ हस्ताक्षर बळीराम क्षत्री गुरु
नानकपंथी ॥

37.

Add. 26,465 and 26,466.—Foll. 200 and 182; 5 in. by $11\frac{3}{4}$; about 11 lines, 9 to $9\frac{1}{2}$ in. long; written apparently early in the 19th century. [WILLIAM ERSKINE.]

* Marathi Dictionary, Preface, p. xxvii.

रामविजय

Rāma vijaya.

A metrical version of the Rāmāyaṇa, by Śrīdhara.

Begins :

अ० नमोजि पुराण पुरुषा ॥ श्रीमद्भगीमातदविलास ॥

दीर्गावरा आविनाशा ॥ ब्रह्मानंदा जगद्गुरु ॥ १ ॥

The work is not divided into *kāṇḍas*, as in the Sanskrit epic, but into 40 chapters, written in the *Ovī* metre. The date of composition, Sunday the 7th of Śrāvaṇa-*sudī*, Śaka 1625, the Subhānu *saṃvatsara* (A.D. 1703), is given in verse 201* of the last chapter.

शके १६२५ ॥ शुभानु नाव संवत्सरास ॥

भानु सप्तमी शुद्ध विशेष ॥ आवण मास विख्यातपै ॥ १ ॥

The number of the chapter, and of the leaves of each chapter is given on the margin of each leaf. Chapters 36 to 39 are written by a hand other than that of the rest of the manuscript. The copyist has not supplied the usual colophon.

38.

Or. 5894.—Foll. 221 ; 6 in. by 8 ; 11 and 12 lines, 6 in. long ; neatly written on European paper, 19th century.

Another copy of Adhyāyas 14 to 28 only.

39.

Add. 26,467.—Foll. 438 ; 8¼ in. by 15¾, 12 lines, 12¼ in. long ; written in large Devanagari ; dated Śaka 1698 (A.D. 1776).

[WILLIAM ERSKINE.]

पांडवप्रताप

Pāṇḍavapratāpa.

An abridged metrical version of the Mahābhārata, by Śrīdhara.

* 205 in the printed editions.

The manuscript is imperfect. The first five chapters of the Ādiparva, and the whole of the Aśvamedhaparva (chapters 58 to 63 in the printed editions) are wanting.

Chapter 6 begins :

जन्मेजया बोलिला ॥ वैशंपायनावीचेककुशका ॥

मजपयंत वंशमाळा ॥ मूळापासोनीसांगीजे ॥ १ ॥

The Pāṇḍavapratāpa was written at Pandharpur, and completed on Wednesday the 10th of Māgha-*sudī*, Śaka 1634, the Vijaya *saṃvatsara* (A.D. 1713). The year of composition is given in verse 95* of the last chapter as follows :—

वीजयनाम संवत्सरी ॥ ग्रंथ जाला पंढरपुरी ॥

शके सोळासें चवतीस नीधारी ॥ ग्रंथ अकारातें आला ॥

The work is divided into 17 books (*parvas*), containing altogether 64 chapters (*adhyāyas*), written in the *Ovī* metre. The following is a list of the books and the number of chapters in each :—

Ādi parva	14	Gadā parva	1
Sabhā „	8	Sauptika „	1
Vana „	9	Aishika „	1
Virāṭa „	4	Viśoka „	1
Udyoga „	5	Strī „	1
Bhīshma „	3	Śānti „	2
Droṇa „	3	Aśvamedha „	6
Karṇa „	3	Āśrama „	1
Śalya „	1		

A list of the books and chapters, as also of the number of leaves and *ślokas* in each chapter, is written on fol. 1a, and on fol. 1b the number of leaves and *ślokas* in each chapter. The total number of verses is 13,498.

In this manuscript the chapters are not numbered consecutively, as in the printed editions, but according to their arrangement in each book.

An English abridged version of the Pāṇḍavapratāpa, with illustrations, was published at Bombay in 1892, by Dubhashi and Co.

* Verse 96 in the printed editions.

The copy was made by Ātmārāma Śyāmarāja on Thursday, the 10th Phālguna-sudi, Śaka 1698, the Durmukha *saṃvatsara* (A.D. 1776).

Colophon : शके १६९८ दुर्मुख नाम संवत्सरे फाल्गुण मासे कृष्णपक्षे दशम्यां गुरुवासर तद्दिने पुस्तक समाप्तं . . . लिखिते आत्माराम शामराज अनंतपुरे ओपस्तंभ वस्ति पुने केळें श्रीसच्चिदानंददायनमः ॥

40.

Add. 22,383.—Foll. 331; 8½ in. by 12; 17 to 20 lines, 9½ in. long; dated Śaka 1730 (A.D. 1808).

[REV. BENJAMIN WEBB.]

Another copy.

Begins :

ओं नमो शिवाय अपरमिता ॥ अदि अनादि मायाचिता ॥

पूणैब्रह्मानंदशाश्वता ॥ हेरंबताता जगद्गुरु ॥ १ ॥

In this copy the number of each chapter in regular sequence, and the number of verses in each, is stated in the colophon. The *parvas* are not indicated, or the numbers of the chapters given, as usual, on the margins of each leaf, but the leaves of each chapter are separately numbered. An index giving the contents of each of the 64 chapters is appended to the work.

The copy was made on Friday, the 5th Chaitra-badi, Śaka 1730, the Vibhava *saṃvatsara* (A.D. 1808).

Colophon : स्वस्ति श्रीनृप शालिवाहन शके १७३० विभव नाम संवत्सरे उत्तरायणे वसंत ऋतौ माहा मांगल्येप्रद मासोत्तम मासे चैत्र वद्य ५ भृगुवासर तद्दिने श्री पांडुप्रताप ग्रंथ संपूर्णमस्तु ॥

41.

Add. 22,387 A.—Foll. 166; 5½ in. by 8¾; 11 lines, 7 in. long; written on English paper, water-marked "J. Whatman, 1809."

[REV. BENJAMIN WEBB.]

शिवलीलामृत

Śivalīlāmṛita.

A poem in glorification of the god Śiva, by Śrīdhara.

Begins :

ओं नमो शिवाय अपरमिता ॥ अदि अनादि मायाचिता ॥

पूणैब्रह्मानंदशाश्वता ॥ हेरंबताता जगद्गुरु ॥ १ ॥

The poem is in fourteen chapters, written in the Oṽi metre. It contains marvellous legends, showing the wonderful power of Śiva in answer to the prayers of his devotees, and treats more especially on *linga*-worship.

It was completed on Sunday, the day of the full moon of Pausa, Śaka 1640, the Vilamba *saṃvatsara* (A.D. 1718). The date assigned to it in this copy is S. 1624, in verse 12 of the last chapter.

शके सोळाशें चौविस ॥ विल्ंबि नाम संवत्सरास ॥

शुद्धपौर्णिमा फाल्गुनमास ॥ रविवारिं ग्रंथ संपला ॥ १२ ॥

This is clearly a mistake of the scribe. In all the printed editions the year is said to be S. 1640 (सोळाशें चाळिस), which agrees with Vilamba *saṃvatsara*, whereas the year S. 1624 does not.

An English abridgment of the Śivalīlāmṛita was published, together with that of the Harivijaya, by Dubhashi and Co., Bombay, 1891.

42.

Add. 26,499.—Foll. 32; 6 in. by 3½; 10 to 15 lines, 3½ in. long; written apparently in the 18th century.

[WILLIAM ERSKINE.]

सावित्री आख्यान

Sāvitṛī-ākhyāna.

The Mahābhārata story of the restoration to life of Satyavān, through the devotion of his wife Sāvitṛī. By Śrīdhara.

Begins :

लोमेश ऋषी परम पावणा चतुर ॥
बोलका जैसा खंगिरा पुत्र ॥
याज्ञवल्क्यचे तेणे चरित्र ॥
धर्मा प्रती कथीयेले ॥ १ ॥

The poem contains 148 verses in the Ovi metre. The present copy differs slightly from the printed edition of Bombay, 1857. It is carelessly written, and full of misspelt words and false quantities.

Prefixed to the poem (foll. 1—5) are a few miscellaneous verses written by another hand.

43.

Add. 26,512.—Foll. 57; $3\frac{3}{4}$ in. by $6\frac{1}{4}$; 9 and 10 lines, about $4\frac{1}{2}$ in. long; dated Śaka 1648 (A.D. 1726). [WILLIAM ERSKINE.]

विराटपर्व

Virāṭaparva.

The Virāṭaparva of the Mahābhārata, translated into Ovi verse by Viṣṇu Dāsa.

The poem contains 606 verses, and is divided into five chapters (*prasaṅga*), the verses being numbered consecutively throughout. The author's name occurs in the concluding verses of each chapter. He is probably the same Viṣṇu Dāsa who has made a metrical translation of the Ekādaśī-māhātmya, and is the author of the Chakravibhu, Rāsakriḍā, and Tulasī ākhyāna.*

The manuscript is imperfect. The first folio (vrs. 1 to 5) is missing, also folios १८ (vrs. 73 to 82) and ३२ (vrs. 23 to 31). The native numbering of the folios is faulty. No. 23 is repeated, and both 55 and 56 appear on one leaf.

The date of transcription, Monday, the 4th Āshāḍha, Śaka 1648, the Parābhava *saṃvat-sara* appears at the end :—

शके १६४८ पराभव संवत्सरे आषाढ वद्य ४ सौम्य वारेदे समाप्त ॥

* See the British Museum Catalogue of Marathi Printed Books.

44.

Add. 26,498.—Foll. 33; $17\frac{3}{4}$ in. by $5\frac{3}{4}$; 18 lines, 5 in. long; carelessly written in Modi characters, apparently in the 18th century.

[WILLIAM ERSKINE.]

नारदनीति

Nārada-nīti.

A Hindu philosophical poem, by Amṛita Rāya.

Begins :

नारद म्हणे गा धर्मराजा धर्मस्वरूपी धर्मप्रज्ञा
नामा सारीखी सुते ज्या कर्णी निमैळ असे कीं ॥ १ ॥
ऐश्वर्य लाधल्या संपूर्ण धर्मी प्रवर्तत असे कीं
मन राज्य मदे दुराभिमान संचरला नाही कीं ॥ २ ॥

The poem is in 75 verses, written in the form of a dialogue between the sage Nārada and his disciple Dharmarāja, or Yudhisṭhira, the Pāṇḍava prince. It appears to be in imitation of the Bhagavadgīta.

The author, Amṛita Rāya, is probably the poet of Aurangabad (see no. 53), who died about A.D. 1753. His name occurs in the last verse, as follows :—

येऊन नारद हा हरिगुण गाये
तो उक्ती जाये धन्य श्री गुरु अमृत राये
वंदावे पाये ब्रह्मगिरि हरि चरणे तत्पर
जैसे पाडस त्या धरि हरणीचे परी संकट ॥ ७५ ॥

45.

Add. 26,470 to 26,472.—Foll. 177, 151, and 165; $8\frac{3}{4}$ in. by $11\frac{3}{4}$; 13 to 16 lines, $9\frac{1}{2}$ in. long; neatly written, with ruled margins; dated Śaka 1728 (A.D. 1806).

[WILLIAM ERSKINE.]

भक्तिविजय

Bhaktivijaya.

Lives of Vaishṇava devotees, in verse, by Mahīpati.

After ascriptions of praise to Gaṇeśa, Sarasvatī, and other Hindu deities, the text begins:—

जय जय भीमातीरवीहारा ॥ भक्तवत्सला कृपासागरा ॥
व्यापुनीयांनीराळा ॥ आससींनीराळां सर्वातीत् ॥ १ ॥

Mahīpati was the son of Dādopanta, a Deśastha Brahman, and Kulakarṇi of Taharabad, a village about 40 miles distant from Ahmadnagar. He was born in Śaka 1637 (A.D. 1715), and died at the age of 75 in Śaka 1712 (A.D. 1790).*

In the prologue the poet invokes divine aid in the composition of the work. He trusts that the power that was granted to Ekanātha in the preparation of his Rāmāyaṇa, to Nāmadeva and Mukteśvara, to Śrīdhara the author of Harivijaya, to Rāmadāsa, Gaṇeśanātha, Keśava Svāmī, Kabīr, and other poets, may be extended to him also. He then proceeds to state that, with the aid of “the lover of Rukmiṇī, who dwells on the bank of the Bhīmā river” (श्रीभीमातीरवासो-रुक्मिणीरमण, i.e. the god Viṭṭhala of Pandharpur), he undertook to write the lives of the saints from a work written in the North country by Nābhājī,† and another in his own country by Uddhava Chidghana.‡

This work was completed on the 12th Vaiśākha-badi, Śaka 1684, the Chitrabhānu samvatsara (A.D. 1762). The date is given in the 15th verse§ of the last chapter, as follows:—

शके सोळासे चौत्रासीं ॥ चित्रभाननाम संवत्सरासीं ॥
वैशाख वद्य द्वादसीसीं ॥ ग्रंथ सोडो पावला ॥ १५ ॥

The poem is in the Ovī metre. It is in 57 cantos (*prasāṅga*), subdivided into chapters

* See Paraśurāma Panta Godbole's "Selections from the Marāṭhī Poets," p. 291 (Bombay, 1878).

† Alluding to the Bhaktamāla written by Nābhājī in the Braj-bhasha dialect in the 17th century. See the Hindi Cat., no. 102, p. 67.

‡ Probably the same as the author of a version of the Bhagavadgītā and other poems which have been published in the Kāvyaetiḥāsa-saṅgraha, vols. iv.—viii.

§ V. 12 in the printed editions.

(*adhyāya*). The total number of chapters in this copy is 223, or 3 more than in the printed editions. Each canto has a separate native foliation, but their consecutive numbers are not always noted on the margin.

An English version, much abridged, of some of the legendary stories contained in this work has been published by Dubhashi and Co., Bombay, 1892.

Mahīpati has written two other works on the lives and miracles of Vaiṣṇava saints and devotees, viz., Santalilāmṛita, composed, anterior to the present work, in Śaka 1679 (A.D. 1757), and Bhaktalilāmṛita in Śaka 1696 (A.D. 1774). He is also the author of a life of Tukārāma, in verse, and several minor poems.

This copy was made at a village called Ganvgīr, near Bombay, by Mahādājī Bhagavanta Jośī, the Kulakarṇi of the village of Kanersar in the Junnar subdivision of the District of Poona. It is in three parts, the first ending with canto 16, the second with canto 37, and was completed on the 10th day of Māgha-sudi, Śaka 1728, the Kshaya samvatsara (A.D. 1806).

Colophon : हस्ताक्षर लोखीतं माहादाजी भगवंत जोशी
कुळकर्णी मौजे कनेरसर तरफ खेडप्रांत जुन्नर मीती शके १७२८
खयनाम संवत्सरे माहे माघ शुद्ध १० दशमी ते दीनी समारं: हाली
वस्ती मुकाम मुबई गांवगीर गांव येथे प्रस्तुत वास्तव्य आसे ॥

46.

Add. 22,384.—Foll. 357; 7¼ in. by 14½; 13 to 17 lines, 11½ in. long; dated Śaka 1735 (A.D. 1813). [REV. BENJAMIN WEBB.]

Another copy.

The chapters are numbered consecutively on the margin, and also the number of the leaves of each chapter. The first 12 verses of the first chapter are repeated on a different leaf. There are several notes in English to the first five chapters.

The copy was written at Bombay, and

completed on Thursday, the 3rd of Mārga-
śirsha-*sudi*, Śaka 1735, the Śrīmukha *saṃ-*
vatsara (A.D. 1813).

Colophon : शके १७३५ श्रीमुख संवत्सरे मार्गशीर्ष शुद्ध ३
गुरुवासरीं प्रहर रात्रिं ममई मुकामी लेखन संपूर्ण ॥ स्थायी-
परोपकाराय ॥

47.

Add. 26,491.—Foll. 49 ; 9½ in. by 7½ ; 18 to
22 lines, 6 in. long ; written on English paper,
water-marked “ I. Ping, 1802,” the outer leaf
marked “ Curteis & Son, 1804.”

[WILLIAM ERSKINE.]

मनश्चंद्रबोध

Manaschandrabodha.

An allegory in verse, describing the struggle
between the worldly and the spiritual ten-
dencies of the mind.

Begins :

आतां नमूं गजवदना ॥ उमा महेश्वराचिया नंदना ॥
चौदां विद्याचिया निधाना ॥ तू कविजना आश्रयो ॥ १ ॥
तू सकळ गणाचा ईश ॥ अणोनि नामें गणेश ॥
तुज जन्मलिया महेश ॥ अति संतोष पावे ॥ २ ॥

The poem appears to be based on the San-
skrit Prabodhachandrodaya nāṭaka, written
by Kṛishṇa Mīśra in the 11th century. It is
divided into 12 chapters, and has been pub-
lished at Bombay, in 1855, 1873, and 1886.
The first chapter in the printed editions con-
tains 39 verses, against 13 in this manuscript.
There is little variation in the other chapters.

There is much ambiguity as to the name of
the poet. In the present manuscript Śrīpati
Dāsa is mentioned as being the author in the
concluding lines of most of the chapters, but
the name Rāmāramaṇa Dāsa occurs in chap-
ters 5, 7, and 9, and Rāmāpati Dāsa in chapter
10. These are probably only epithets. In
the printed editions the work is ascribed to
Śrīnātha Dāsa in chapters 1 to 9, and to
Haridāsa in the three concluding chapters.

48.

Add. 26,494 A.—Foll. 24 ; 8 in. by 5½ ; 13
lines, 6½ in. long ; apparently written in the
latter half of the 18th century.

[WILLIAM ERSKINE.]

पांडुरंगमाहात्म्य

Pāṇḍuraṅgamāhātmya.

A poem in praise of the god Pāṇḍuraṅga,
and of his temple at Pandharpur.*

The poem, called also Paṇḍharīmāhātmya
in the colophon, is in five chapters (*adhyāya*),
and is said to have been taken from the
Skandapurāṇa. It is anonymous, and is
written in the Oṽī metre. It is in glorifica-
tion of Pāṇḍuraṅga, more commonly known
as Viṭṭhala, or Viṭhobā, a popular form of
Viṣṇu, in his incarnation as Kṛishṇa.

The first page is partly illegible owing to
an ink-blot. After a verse of invocation to
Hindu deities the text begins:—

ॐ नमोजी मंगळरूपा ॥ विघ्ननाशना जगदीपा ॥
. अमुपा ॥ करि कृपा मजवरि ॥ २ ॥
चतुर्भुजा तेजः पुंजा ॥ बीजा ॥
अनुग्रह घडतां तुम्हा ॥ मनोरथ माझा सीद्धी पावें ॥ ३ ॥
. संकटनाशना ॥ करुणालया गजवदना ॥
शरणा आलो करि करुणा ॥ तुम्हीया चरणा दंडवत ॥ ४ ॥

Colophon : ईती श्रीस्कंदपुराणे ॥ ईस्वरपार्वतीसंवादे ॥
पांडुरंगमाहात्म्या ॥ पंचमोध्या समाप्त ॥ श्रीकृष्णार्पणमस्तु ॥ ग्रंथ
वोख्या संख्या ॥ श्रीपांडुरंगप्रसन्न ॥ कार्तिक सुद्येकादसी ॥
पंढरीमाहात्म्या समाप्त ॥ पोथी संपुणमस्तु ॥

Another copy of this work, written in
Modi characters, under the name Paṇḍhari-
māhātmya, will be found in no. 74.

49.

Add. 26,513 B.—Foll. 19—31 (१-१७) ; 4½ in.
by 7½ ; 8 lines, 5½ in. long ; written probably
in the 18th century. [WILLIAM ERSKINE.]

* See Hunter's Gazetteer (2nd ed.), “ Pandharpur,” vol.
xi., p. 36.

A fragment, containing an imperfect copy of the 9th chapter (*prasaṅga*) of an unidentified Pauranic poem.

The name and authorship of the poem do not appear on the manuscript. On the left-hand corner of each leaf appears the word बाळ, and on the right-hand corner काड, with the number of the leaf written below it. It is possible that the poem is written on the model of the Rāmāyaṇa, this fragment containing a portion of the Bālakāṇḍa, or first canto.

This 9th chapter, breaking off at the 98th verse, contains a discourse between the Rishi Viśvāmitra and Rāma on the vanity of human existence, the pollutions of the flesh, and the ills that attend the human body from birth to old age. It is written in the Oṽī metre, and begins :—

सन्मुख देखोनि श्रीराम ॥ विश्वामित्राचा मनोधर्म ॥
सुखाचोनि यांस प्रेम ॥ आनंदें परम बोलत ॥ १ ॥
आजी माझे सार्वक कर्म ॥ आजी माझे सफळ धर्म ॥
आजी जालें पुणें काम ॥ रायें श्रीराम येज्ञा सिद्धि धला ॥ २ ॥

50.

Add. 26,509.—Foll. 232 ; 9 in. by 6 ; 10 to 13 lines, 7 to 7½ in. long ; written by different hands, apparently in the 19th century.

[WILLIAM ERSKINE.]

A. Foll. 1—181.

कथाकल्पतरु

Kathākalpataru.

A collection of Pauranic tales in verse.

This work, of unknown authorship, is written in the Oṽī metre. It is divided into cantos (*stavaka*), subdivided into chapters (*adhyāya*, or *prasaṅga*). The stories, taken from the Purāṇas and Mahābhārata, are related in the form of a dialogue between Kṛishṇa and the sage Yājñavalkya.

The present manuscript is imperfect. It contains the following portions only :—

Foll. 1—43 (५६-१०२). Adhyāyas 7 to 11 of

Stavaka II. The 7th adhyāya is fragmentary. The manuscript begins in the middle of verse 38, and leaves ५३ to ५८, containing vrs. 51—145, are wanting. Leaf ६८ also, containing part of Stavaka II., is missing.

Foll. 44—169. Adhyāyas 3 to 8, and 13 to 16, of Stavaka IV. This portion of the work is written by another hand. The leaves are only occasionally numbered.

Foll. 170—173. Four leaves, containing 43 verses of a chapter marked ७ on the left-hand corner of each leaf. There is no indication as to what Stavaka it belongs to.

Foll. 175—180. Six leaves, containing 68 verses. There is no mention of either chapter or canto. This fragment and the preceding are written in different hands from those of the rest of the manuscript.

Another portion of this work will be found in no. 35, art. C.

B. Foll. 182—232.

सभापर्व

Sabhāparva.

Sabhāparva (Adhyāyas 1, 2, 6, and 9) of the Mahābhārata, translated into verse by Mukteśvara. See no. 29.

Begins :

जयातें बोलती परमात्मा । खराखरा तीन पुरुषोत्तमा ।
वोष्णु शंकर अथवा ब्रह्मा । व्यक्ताव्यक्त नमोयलें ॥ १ ॥
नमूं करवीरवीवाशीनी । जे माहालक्ष्मी वीखजननी ।
जीवानुग्रह तरणी । नाशी भवतमातें ॥ २ ॥

There are slight variations between this manuscript and the annotated edition of the text of Mukteśvara's Mahābhārata, now in course of publication in the Kāvyaśaṅgraha, Bombay, 1893, etc.

51.

Add. 22,387 B.—Foll. 167—207 ; 5½ in. by 9½ ; 11 lines, 7 in. long ; written on native paper in the 19th century.

[REV. BENJAMIN WEBB.]

लावण्या

Lāvanyā.

A collection of *Lāvaṇīs*, or popular ballads. The collection is in two parts, each with a separate native foliation, one of 35, the other of 6 leaves. They are written by the same hand, and appear to be copies of poems of two different poets, the latter collection being unfinished, without date or colophon.

52.

Add. 22,388.—Foll. 94; 5½ in. by 12; 11 lines, 9 in. long; neatly written in the 19th century. [REV. BENJAMIN WEBB.]

A collection of poems by various Marathi poets, including a few Hindi poems.

The volume is imperfect. The leaves are numbered १ to ९०, of which ६, ७, २६, and २७ are wanting.

The poems are not arranged in any systematic order. They appear to have been copied promiscuously from several collections; poems by different authors are not grouped together separately, but are scattered about throughout the volume.

The majority of the poems are *Abhaṅgas* and *Padas* by *Tukārāma* (see no. 33). Foll. 76 to the end of the manuscript contain a connected series of his works.

There are also a large number of poems by *Nāmadeva* interspersed throughout the collection. This poet, who usually styles himself *Nāmā*, or *Vishṇudāsa Nāmā*, *i.e.* "Nāmā, the slave of Vishṇu," was contemporary with *Jñānadeva* (noticed below). A lengthy biography of this distinguished poet, with a critical examination of his works, has been written by *Mādhavarāva Appājī Muḷe*.* According to this author, *Nāmadeva* was the son of *Dāmaśeṭ* and *Goṇābāi*, and was born in the Śaka year 1192 (A.D. 1270). *Baḷavanta Khaṇḍojī Pārakh*, the biographer of

Jñānadeva,* however, states that *Nāmadeva* was born at *Pandharpur* in Śaka 1200 (A.D. 1278), whilst *Vāmana Dājī Ok*, the editor of the *Kāvyaśaṅgraha*,† gives *Gokul*, a village near *Pandharpur*, as his native place, the year *Samvat* 1278 (A.D. 1221) as that of his birth, and *Samvat* 1323 (A.D. 1271) of his death. See also *Molesworth's Dictionary*, preface, p. xxv.

Nāmadeva was a tailor by profession, and an ardent worshipper of *Viṭṭhala* (otherwise called *Viṭhobā*), at the temple at *Pandharpur* dedicated to that deity. He is regarded as an incarnation of *Uddhava*, and is said to have composed 100 crores (1000 million) *abhaṅgas*, of which 4 lacs (400,000) were written by him when he became incarnate as *Tukārāma*.

Besides *Tukārāma* and *Nāmadeva*, the following Marathi poets are represented in this anthology :—

1. *Keśava Svāmī*; foll. 11*b*, 37*a*, 52—54, 63*a*, 70*b*. According to *Vāmana Dājī Ok*,‡ *Keśava* was a Maratha Brahman, and follower of *Rāmadāsa*. He was a native of *Bhāgānagar* in *Haidarabad*, born in Śaka 1550 (A.D. 1628), the pupil of *Kāśīrāja Svāmī*, and author of *Ekādaśīcharitra*, a poem in the *Ovi* metre, and also of several *Padas* and *Abhaṅgas*.

2. *Goṇāi*, or *Goṇābāi*, the mother of *Nāmadeva*; foll. 11*b*, 15*a*.

3. *Parsā* (?); fol. 12*b*.

4. *Kacheśvara*; fol. 16*b*. This poet is probably the same as the author of *Gajendramoksha* and *Sudāmācharitra*. See *Kāvyaśaṅgraha*, vol. 14, "A Collection of Marāṭhī Poems," pt. i., p. 17, and pt. iii., p. 7.

5. *Jñānadeva*, also called *Jñānobā* or *Jñāneśvara*; foll. 17*a*, 18*a*, 64*b*, 75*b*, 76*b*. In

* *Jñāneśvara Mahārājācheṇ charitra* (Bombay, 1886), p. 117.

† *Kāvyaśaṅgraha*, vol. 13, "A Collection of Marāṭhī Padas," pt. i., p. 15, foot-note.

‡ *Ibid.*, p. 143, foot-note.

* *Nāmadevacharitra*, Poona, 1892.

his notice of Marathi poets,* Mr. A. K. Kher states that Jñānadeva was “born at Alandi in Shaka 1197 (A.D. 1275) of parents named Vittalpant and Rakhamabai . . . He was a Brahmin of extraordinary talents. He lived on the earth only for a period of sixteen years, and has bequeathed to posterity an invaluable treasure of more than eleven thousand verses.” According to Vāmana Dāji Ok,† Jñānadeva died in Śaka 1218 (A.D. 1296). A full account of his life and works has been written by Bālavanta Khaṇḍoji Pārakh.‡ See also Molesworth’s Grammar, preface, p. xxvi. Jñānadeva’s most celebrated work, a metrical commentary on the Bhagavadgītā, was written in Śaka 1212 (A.D. 1290), during the reign of Rāmadeva (also called Rāmachandra), the Yādava king of Devagiri.§

6. Nāganātha ; fol. 17a.

7. Ekanātha ; foll. 17—19 ; 24b, 66b. Ekanātha, a Rīgvedī Deśastha Brahman of Paithan, the son of Sūryanārāyaṇa, was born in Śaka 1430 (A.D. 1518), and died in Śaka 1531 (A.D. 1609). His Guru’s name was Janārdana Panta, and thus he frequently styles himself Ekā Janārdana in his poems. See A. K. Kher’s Anglo-Marathi Grammar, App. p. 448, Kāvyaśaṅgraha, vol. 13, p. 26, also “The Life and Poems of Ekanath,” by Dhonḍo Bālakṛishṇa Sahasrabuddhe, Bombay, 1883.

8. Gaṇeśanātha ; foll. 18b, 45a.

9. Sāmvatā ; fol. 19b, 50a.

10. Uddhava Chidghana ; fol. 20a.

11. Janī, the slave-girl of Nāmadeva ; foll. 28a, 42a, 50b, 51a, 55—57, 61a.

12. Rāmādāsa (see no. 28), 42b, 57b, 61, 62.

13. Kāśīnātha ; foll. 43b, 45b, 48a.

14. Śivadina ; fol. 48a.

15. Raṅkāśiva ; fol. 49a.

16. Amritarāya (see no. 53) ; fol. 50b.

17. Ananta Kavi (see no. 35) ; fol. 54b.

18. Bhāṇudāsa ; fol. 67a.

19. Basvaliṅga ; fol. 73b.

There are a few Hindi poems included in this collection, viz. : foll. 20—23, mostly by Kabir, and fol. 50b, a Pada by Mādhava Dāsa.

53.

Add. 26,484 and 26,485.—Foll. 111 and 73 ; 12½ in. by 7½ and 8 ; written on different kinds of European paper, bearing various water-marks as follows :—“ I. Ping, 1802 ” ; “ G. R., 1804 ” ; “ C. Wilmott, 1810 ” ; and “ Jos. & Em. Raph Azulay,” with an anchor on one side, and on the other a circle with “ All Inglese ” within it.

[WILLIAM ERSKINE.]

Two volumes of Marathi songs and ballads.

This large collection of Lāvaṇīs, Abhaṅgas, Padas and other poems has been made at different times and places, and has been written by various hands. They are mostly in the Devanagari characters, some few only being in Modi. Notes have been supplied by Mr. Erskine, stating the authorship of some of the poems, the sources whence they have been obtained, with dates ranging from 1806 to 1814.

The first volume contains a large number of poems, chiefly Lāvaṇīs, copied “from a collection belonging to Ketee Kusbin, a dancing girl of Poona.” They are chiefly the compositions of Honājī Bālā, a collection of whose poems will be found in the second volume of this MS.

There are also poems by :—

1. Gopāla Bhaṇḍārī, who died A.D. 1811 ; fol. 10a.

2. Amṛita Rāya ; foll. 20—23, 30, 31. He was a Deśastha Brahman of Aurangabad,

* “Higher Anglo-Marathi Grammar,” App. p. 447.

† Kāvyaśaṅgraha, vol. 13, “A Collection of Marāṭhī Padas,” pt. i., p. 2, foot-note.

‡ Bombay, 1886.

§ Bhandarkar’s “History of the Dekkan,” p. 117 (2nd ed., Bombay, 1895).

the author of several works, and a poet of considerable distinction. According to A. K. Kher,* he “died about 1753.” His poems have been edited, with critical and explanatory notes, by Vāmana Dāji Ok, forming vol. 26 of the *Kāvyaśaṅgraha*, published at Bombay, 1896. The editor states in his introductory notice that Amṛita Rāya died at the age of 55, on the 3rd day of Chaitra-*sudi*, Śaka 1675 (the 6th April, 1753).

3. Devanātha Gosvāmī; foll. 24*a*, 32*a*.

4. Ananta Phandī; fol. 36*a*, also foll. 71 and 72 of the second volume. This poet, a Yajurvedī Brahman of Sangamner, in the Nagar District, was the son of Bhāvānī Bāva by his wife Rāubāi. He was born in Śaka 1666 (A.D. 1774), and died in 1741 (A.D. 1819).† A few Lāvaṇīs by this poet have been edited by Rāvaji Śrīdhara Gondhalekar in his *Surasa lāvaṇyā* (Poona, 1878), pp. 45—59.

5. Kṛishṇadāsa; fol. 100*a*. A poem, entitled Gorakhmachhindar-charitra, containing a short account of the Jain saints Gorakshanātha and Machhandar.

6. Śivarāma; fol. 102*a*.

A number of the poems in this volume have been contributed by Bāpū Antobā and Kāzī Shihāb al-Dīn of Mahar. Others appear to have been orally transmitted, and were taken down from the lips of Mr. Erskine's domestic servants, and bards.

The second volume of this work contains two distinct collections of poems, written by different hands. The first (foll. 1—45) is a collection of Lāvaṇīs, mostly by Honājī Bālā.‡ The second (foll. 46—73) consists of poems by “Gujanun Bulal Lohunkuree,

generally called Aba Gosavee, a native of Mahar Goreegao in the Kokan,” with a few odd ones by natives of Poona.

54.

Add. 22,390.—Foll. 83; 7 in. by 11½; 13 lines, 8¼ inches long; neatly written, with ruled margins, in the 19th century.

[REV. BENJAMIN WEBB.]

A copy of the collection of poems contained in vol. i. of the preceding (Add. 26,484). The leaves are numbered १ to ८८, of which ८, १०, २८, ५० and ६१ are wanting. Mr. Erskine's notes are reproduced on the margin, but “Amrut Rao” has been miscopied as “Anunt Rao.” The poems in Modi characters are copied in Devanagari.

55.

Add. 26,492.—Foll. 31; 7¼ in. by 6 and 4½ in.; various hands of 19th century.

[WILLIAM ERSKINE.]

Two small collections of poems.

I. Foll. 1—12 (१-१२). Nine Lāvaṇīs, written in the Modi character.

II. Foll. 13—31. Eleven Lāvaṇīs, written in the Devanagari character. These are followed by 9 detached verses, each on a separate leaf, of which the last two, in Modi characters, are in Hindustani.

56.

Add. 26,500.—Foll. 32; 4¼ in. by 6¼; 9 to 13 lines, about 4¾ in. long; written in an early 18th century hand.

[WILLIAM ERSKINE.]

A small collection of Marathi songs, mostly Lāvaṇīs. They contain a large element of Hindi words and inflections, and even Persian and Arabic words; some appear to be entirely Hindi.

* “Higher Anglo-Marathi Grammar,” Poona, 1895, p. 451.

† “Selections from the Marathi Poets,” by Parshuram Pant Godbole (Bombay, 1878), p. 351.

‡ A collection of his Lāvaṇīs has been published by Rāvaji Śrīdhara Gondhalekar in *Surasa lāvaṇyā* (Poona, 1878), pp. 93—118.

VI. TALES AND LEGENDS.

57.

Add. 22,386.—Foll. 119 ; $5\frac{1}{2}$ in. by 11 ; 8 in. long ; dated Śaka 1735 (A.D. 1813).

[REV. BENJAMIN WEBB.]

पंचोपाख्यान

Pañchopākhyāna.

An anonymous version of the Pañchatantra, or Sanskrit tales ascribed to Vishṇu Sarman.

Heading : पंचोपाख्यानांतोले प्रथम निवभेद प्रारंभः ॥

Introduction begins : मनु वाचस्पति शुक्र पराशर व्यास चाणक्य नृप शास्त्रकर्त्तृस साष्टांगनमस्कार असो ग्रंथ विस्ताराविषई भीत मंदमति लोकांस बोधार्थं बहुत लहाण करुन पंचोपाख्यान शास्त्र लिहितों अणखि ग्रंथाचेहि खोक अनुक्रमास आले त्याचाही अर्थ लिहितों अणजे विस्तार दोष नाहिं असो कवि प्रतिज्ञा करुन कथा प्रारंभ करितों ॥

The Pañchopākhyāna is a considerably abridged prose version of the Sanskrit original. The tales, several of which are omitted, are not numbered. The five Books, or Tantras, are named as follows :—

- I. Mitrabhedā. Foll. 2a—23b.
- II. Suhrillābha. Foll. 23b—38a.
- III. Sandhivigraha. Foll. 38b—70b.
- IV. Lubdhahāni. Foll. 70b—95a.
- V. Samprekshyakāritva. Foll. 95b—119a.

The first Tantra begins as follows (fol. 2a, last line) :—

कोणी येक वनामध्ये सिंह व बैल या उभयतांचा वर्धमान झेह होता तो चाहाड अति लोभी कोव्हाल्याणे नासिला असे ब्राह्मणाचे वाक्य ऐकुन राजपुत्र पुसों लागले कीं हे कसे तेन्ही ब्राह्मण सांगतो ॥

The work was published, with several corrections and variations, at Bombay about the year 1848.*

In a third edition, printed in 1858, the first Tantra, wrongly headed *Mitrālābha*, comes after the second.

This copy was completed at Bombay, on Friday night, the 14th of *Vaiśākha-badi*, Śaka 1735, the *Śrīmukha samvatsara* (A.D. 1813).

Colophon : शके १७३५ श्रीमुख संवत्सरे वैशाख वद्य चतुर्दशी शुक्रवार रात्रि दीड प्रहर मुक्ताम मंमई येथे ग्रंथ लिखित समाप्त ॥

The following note appears on fol. 1a :—
“Punchopakhyan. Dialogues between five. A Mahratta version of the Hitopades. Copied from a copy in the Modi character in the collection of Mr. Erskine. Bombay, June 1813.”

A note is also appended showing the cost of copying, as follows :—

118 leaves, or ghuts-putr.

3000 gruntha, or sloks of 32 letters

at 3 Rs. p. 1000 = Rs. 9

Cost of paper = „ 3

12

58.

Add. 26,510.—Foll. 62 ; $7\frac{3}{4}$ in. by 12 ; 16 to 18 lines, $9\frac{1}{2}$ in. long ; written on English paper, water-marked “J. Whatman Balston & Co., 1815.” [WILLIAM ERSKINE.]

* The copy in the British Museum Library has no title-page.

Another copy, slightly varying from the preceding.

Begins : अथ मनुवाचस्पती शुक्र पराशर व्यास चाणाख्य
नृप शास्त्रकर्तृषा साष्टांगनमस्कार करुन पंचोपाख्यानांतील कांही
कथा घेऊन लाहान प्राकृत कथा रूपे करुन मंदमती लोकांसाठी
लिहितों आणि ग्रंथाचेही श्लोकांचा अर्थ लिहितों अशी कवि
प्रतिज्ञा करुन कथा प्रारंभ करितो ॥

The copy is neatly written, but without any pauses or divisions of any kind between the different tales, or even dividing one chapter from another. The scribe has also not supplied any colophon.

59.

Add. 26,497.—Foll. 26 ; 16½ in. by 5¾ ; 24 lines, 5¾ in. long ; written in the 19th century. [WILLIAM ERSKINE.]

Pañchopākhyāna. Tantras I. and II., written in Modi characters.

This appears to be a portion of the copy of the Pañchopākhyāna referred to by Mr. Webb, from which he obtained a transcription in Devanagari characters. See No. 57.

60.

Add. 26,473.—Foll. 222 ; 5 in. by 10 ; 9 lines, 8 in. long ; written on native paper, apparently early in the 19th century.

[WILLIAM ERSKINE.]

An anonymous metrical version of the Pañchopākhyāna, written in the Ovi metre.

Begins :

ॐ नमो परब्रह्म निर्गुण ॥ जेणे करविली प्रपंच रचना ॥
तया शिरि घालोजी शरण ॥ मनोभावे करुनि ॥ १ ॥

Tantra I. begins on fol. 4a, verse 37, as follows :—

सिंह आणि वृषभाशिनिकी ॥ प्रथम जालोजी मैत्राकी ॥
मग भेदे करुनिया संयुक्ति ॥ नाश केला वृषभाचा ॥ ३७ ॥

The poem is written in a dialectic form of Marathi mixed with Hindi words and inflectional terminations. Sanskrit ślokas with defective orthography are occasionally quoted, but they differ considerably from those in printed editions of the Pañchatantra. These ślokas are separately numbered.

The contents and names of the Books are as follows :—

- Tantra I. Mitrabhedha, in 943 ślokas.
Foll. 1—80b.
„ II. Mitrasamprāpti, in 243 ślokas.
Foll. 80b—101b.
„ III. Kākolka, in 501 ślokas. Foll.
102a—142a.
„ IV. Lubdhapranāśaka, in 505 ślokas,
Foll. 142b—183b.
„ V. Aparikshita, in 493 ślokas.
Foll. 184a—222.

61.

Add. 26,507.—Foll. 55 ; 8¼ in. by 6½ ; 14 to 20 lines, written in double columns, about 5½ in. long ; dated Śaka 1729 (A.D. 1809).

[WILLIAM ERSKINE.]

वेताळपंचविशी

Vetālapañchaviśī.

An anonymous metrical version of the Sanskrit Vetālapañchaviṃśati, or Twenty-five Tales of a Demon.

Begins :

उजैनी नाम नगरी ॥ तेथे विक्रम राजा राज्य करी ॥

धर्मि आणि परोपकारी ॥ परदुःखभंजन ॥ १ ॥

चतुर चपळ ज्ञाता ॥ दुष्ट अरी पासोनि रक्षिता ॥

ऐसें राज्य करितां ॥ काय अपूर्व वर्तले ॥ २ ॥

दिगंबर नावे योगेश्वर ॥ आला राजदर्शना चतुर ॥

सासि देखोनि नृपवरें ॥ नमस्कारोनि बैसवीले ॥ ३ ॥

दिगंबर त्या अवसरा ॥ फळ एक वोपिलें राजेश्वरा ॥

क्षण भरि बैसोनि यांत्वर ॥ आज्ञा मागोनि पैगोला ॥ ४ ॥

The first tale begins at verse 25 as follows :—

वेताळ म्हणे गा नृपनाथा ॥ एक चिह्ने ऐक कथा ॥
धर्मपुरीचा प्रजापाकिता ॥ गुणसत्यक नामे नृपवर ॥ २५ ॥
केशवश्रमा नामे ब्राह्मण ॥ नामधारक निपुण ॥
त्याची कन्या लावण्य ॥ अमरावती नामे ॥ २६ ॥

This translation of the popular Sanskrit tales, written in the *Ovī* metre, is taken from the recension of Śivadāsa.* The tales, however, are not exactly in the same order of sequence as in the original, and the names of the persons and places are frequently altered, probably in order to meet the exigencies of the metre. Thus, the first tale related by the demon, as given in this translation, is that of Guṇasatyaka, king of Dharmapurī, and Amarāvati, the daughter of the Brahman Keśavaśramā. This is the second story of the Sanskrit original, in which the king is called Guṇaśekhara of Dharmasthala, and the name of the Brahman's daughter is Mandāravati. The first tale in Śivadāsa's recension is the fourth in this version.

The Marathi prose translation of these tales by Śadāśiva Kāśinātha Chhatre, published at Bombay in 1862, appears to have been made from the popular Hindi version, entitled *Baitāl-pachīsī*, taken from a Northern recension.

The present copy was made by Pandit Bāpujī Ananta, on the 6th of Jyeshtha-sudi, Śaka 1729, the Prabhava *saṃvatsara* (A.D. 1809), as stated in the colophon :

इति श्रीवेताळपंचविशीं समाप्त हस्ताक्षर बापुजी अनंत पंडीत
वांईकर मिते जेष्ठ शुद्ध षष्ठी शके १७२९ प्रभव नाम संवत्सरे
समाप्तः ॥

62.

Add. 22,391 A.—Foll. 1—38; 8 in. by 12½; 14 to 17 lines, 9¼ in. long, written apparently in the latter part of the 18th century.

* See Lassen's "Anthologia Sanscritica," Bonn, 1838, containing the text of the first five tales.

Another metrical version of the same tales from the recension of Śivadāsa.

Begins :

जो कार्ये आदी कारण ॥ सुरवर वंदी तीजया चे चरण ॥
तो नमोनी या गजानन ॥ कथा नीरोपण माडीले ॥ १ ॥
आता नमु ब्रह्मकुमरि ॥ तीची सतेने वदे वैसरि ॥
हौ सगमनी वीखाकरि ॥ वरदानि वदे सर्वदा ॥ २ ॥

The introductory account of the Yogī Digambara presenting the fruit to king Vikrama begins at the 4th verse.

आहे उज्जनी नाम नगर ॥ तेथे वीक्रम राजानृपवर ॥
मदनासारीखा मनोहर ॥ रत्न भूषण मंडित ॥ ४ ॥
दानसुर जैसा कुबेर ॥ धर्ये जैसा सागर ॥
मेदीनी ऐसा क्षमाकर ॥ नाना सुगंध घाभला ॥ ५ ॥

The tales are arranged in the order of the Sanskrit original, but, as in the preceding work, the names are occasionally altered. The first tale begins at verse 35 as follows :—

वाराणशी नामे नगर ॥ तेथे राजामुगुटसेखर ॥
चुडामणी नामे गुणाकर ॥ प्रधान त्याचा पै असे ॥ ३५ ॥
दोघे घेवोनि सैन्यासि ॥ वनाचा लीले पारधीसी ॥
हरण ससे मळासी ॥ पक्षी मोरासि मारिले ॥ ३६ ॥

The stories are much abridged, and are written in a dialect of Marathi containing a large admixture of Hindi words.

The manuscript contains only 23 of the 25 tales. The first few leaves are annotated.

Colophon to the 23rd story :—

इति श्रीवेताळपंचविशीं आख्यानोनाम कथा तीविंशतिमो-
ध्यायः समाप्तः ॥

63.

Add. 26,506.—Foll. 101; 8¼ in. by 6; 8 lines, 5 in. long; written on European paper, water-marked "Gior Magnani," and also "Jos. & Em. Raph Azulay."

[WILLIAM ERSKINE.]

Another, and somewhat abridged, version of the same tales, written in Modi characters.

Begins : उजयनी नाम नगरी विक्रम राजा राज्य करीत असता कोणे एके दिवसी दिगांबर मार्गस्त राज्याचे दर्शनास आला त्याने बहुत संनमान करून त्यास विचारले त्याचे प्रत्योत्तर देऊन दोघे जण बसले इतकियांत दिगांबराने राज्यास फले दोन आणोन दिव्ही तेव्हा राजा संतोसित जाहाला मग दिगांबर येऊन नाना प्रकारची रत्ने राज्यास दिव्ही ॥

In the preamble to this version also the magic fruit is given to Vikramāditya, king of Ujjayinī by a Brahman called Digambar. The above is a literal reproduction of the Modi into Devanagari characters, showing the peculiarities of spelling noticeable in manuscripts of the early part of the 19th century.

64.

Add. 22,391 B.—Foll. 39—66 (१-१८); 8 in. by 12½; 17 lines, 10 in. long; written in the 19th century.

सिंहासन बत्तिशी

Siṃhāsana-battīśī.

A Marathi version of the Sanskrit *Siṃhāsana dvātrīṃśat*, also called *Vikramacharita*, or Thirty-two Tales concerning Vikramāditya.

Begins : श्रीमंत प्रौढ प्रतापमती शौदार्ये गंभीर्ये इत्यादि गुणविराजित श्रीभोजराजा याचे समेचा ठाई बत्तीस पुतळया याहिं विक्रमादित्य महीपतीचे औदार्यादि गुणकीर्तन केले ते कौतुकाय महाराष्ट्र भाषे करून लिहिलें त्यांत ओते यांचे अक्षेप किं तें कोणाचें सिंहासन कोणी कोणास दिव्हे आणि भोज-राजायास कसे प्राप्त जालें ॥

The prologue to these popular tales describes the extraordinary manner in which king Bhoja of Ujjain found the throne of king Vikramāditya buried in the earth. It was made of gold, studded with jewels, and was supported by eight statues on each of its four sides. The king had it removed to his palace, and whenever he attempted to sit on it the thirty-two statues, one after the other, prevented him and narrated a story of king Vikramāditya, illustrative of his many virtues, and superiority in wisdom and ability.

The tales are considerably abridged, and are entirely different from the two printed Marathi versions, both anonymous, one of which was published at Serampur in 1814, the other at Bombay in 1855. The latter is the commonly accepted version, and has been frequently published both at Bombay and at Poona. Some of the original Sanskrit *ślokas* are introduced in it, as also in this translation. Of the thirty-two tales, twenty-nine are in this manuscript written in prose, the rest in verse.

The most popular version of these tales is the one in Hindi, translated by Mirzā Kāzīm ‘Alī, Jawān, and Lallū Lāla, at Calcutta in 1805, from the Braj-bhasha of Sundara Dāsa Kaviśvara, taken probably from a different recension from the one from which the Marathi translations are made. In the Hindi version the tales are narrated at much greater length, and are differently arranged.

65.

Add. 26,475.—Foll. 79; 7½ in. by 9¼; about 9 lines, 5½ in. long; written in Modi characters, in the beginning of the 19th century.

[WILLIAM ERSKINE.]

A. Foll. 1—29.

विक्रमचरित्र

Vikrama-charitra.

A legendary account of king Vikramāditya of Ujjayinī (Ujjain).

The work is prefaced by a form of letter, usually adopted in epistolary correspondence, which purports to have been written by one Kṛishṇājī Sadāśiva, to his friend Janārdana Panta Svāmī, supplying him with required details concerning the life of king Vikrama. These are doubtless fictitious names. The work is clearly quite a modern production, and not a copy of any old manuscript. It contains fabulous stories of the virtues, prowess and adventures of this celebrated

monarch, such as are to be found in the "Simhāsana-battisī," or Thirty-two Tales of king Vikramāditya, adapted from the Sanskrit, the "Vikrama-charitra," a Marathi poem in 18 chapters, by Haridāsa,* and similar compositions. For an account of Vikrama, see Wilford's "Essays in Asiatic Researches," vols. 9 and 10.

Begins : मित्रवयै शिरोमणि राजश्री जनार्दन पंत स्वामीचे सेवेसी पोष्य कृष्णाजी सदाशिव कृतानेक सां ॥ [i.e. साष्टांग] नमस्कार विनंती उपरि येथील कुशल जाणून स्वकीये कुशल लेखनाज्ञा केली पाहिजे विशेष ॥

The account begins (fol. 2b, l. 3) :—

पूर्वीं उजयनी नगर मातबर तेथील राजा विक्रम माहा पराक्रमी माहा धार्मिक बुद्धिवंत बत्तीस लक्षणी व्याये करून रयेतीचे व साधुचे संरक्षण करावें पराक्रम करून मोठे पुंडपालेगर पाप रूपी याचे हनन करावें शरण आल्यास कारभार देऊन त्याचे राज्य त्यास देऊन स्थापना करावी नगरामध्ये दरिद्री दुखी असले तरी शोध करून त्यास लक्ष्मीवंत करावें ॥

B. Foll. 30—79.

शालिवाहनचरित्र

Śālivāhana-charitra.

An account of the life of king Śālivāhana.

This work is written apparently by the same hand as the preceding. It commences with an account of the miraculous birth of Śālivāhana. The wife of Bhāskara Bhaṭṭa, an Agnihotri Brahman of Paithan, went to the Godavari with her young unmarried daughter to wash some clothes. As the child was playing about, the serpent-king Śesha breathed on her face, and she became pregnant. Seeing her condition, her parents abandoned her in the forest. She was found by a potter, who adopted her as his daughter, and in his house Śālivāhana was born. The writer goes on to relate the fabulous stories popularly current regarding Śālivāhana and his battles with Vikrama.

* An English translation of this poem, by Rāghobā Morobā, was published at Bombay in 1855.

Begins : अर्जुनास्त अर्जुन बांदे कमतरौन शलिवान शके उत्पन्न वेदमूर्ति राजश्री भास्कर भट्टजी अग्नहोत्री ब्राह्मण टिकाण वास्तव्य पैठण गंगातीर तेथे राहात होते तो येके दिवसी ब्राह्मणास दृष्टांत जाला की तुम्हें वंशी शालिवानशक येतो मग ब्राह्मण जाग्रत होऊन मनास विचारितों की हे काये ॥

66.

Add. 26,501.—Foll. 20 ; 18 in. by 5½ ; about 20 lines, 5 in. long, written in Modi characters, in the 19th century.

[WILLIAM ERSKINE.]

Another account of king Vikramāditya, also in the form of a letter, purporting to be written by Vishṇu Jagannātha, and addressed to Sadāśiva Pandit.

Heading : मित्रवयै शिरोमणि तेजहरत्रच्या स्वामी इष्ट-त्वास नाना गुणी राजमान्य राजश्री सदासिव पंडित स्वामीचे शेवेसी ॥

Begins : शिवक विष्णु जगनाथ कृतानेक साष्टांग नमस्कार विनंती उपरि येथील कुशल लेखन करीत असिले पाहिजे विशेष आपणा कडून बहुत दिवस पत्र येऊन वर्तमान कलत नाही तरी हेसे नसावे यानंतर पूर्वीं विक्रम राजा उजयनीस राज्य करीत होता त्याचे आचरण कथा येतकिंचित लिहून पाठविली आहे ते मनन करावी तेथे करून चिंतास बहुत आनंद होईल येथुन पुढे कथा नकासी आरंभ ॥

Then follows the commencement of the account of king Vikrama and his adventures, which is in substance the same as in the preceding manuscript. The work is written by an illiterate scribe on long slips of paper, numbered १ to २१, of which no. १९ is missing.

67.

Add. 26,496.—Foll. 37 ; 17½ in. by 6¾ ; about 24 lines, 6¼ in. long ; neatly written in Modi characters, 19th century.

[WILLIAM ERSKINE.]

शुकवाहत्तरी

Śukabāhattarī.

An abridged prose translation of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot.

Begins : कथा लिहितो मनु वाचस्पति शुक्र परासर व्यास चाणक्य नृप नीतिशास्त्रे कर्ते यास नमस्कार असो ग्रंथ विस्तार विषयो भीति धरु नको तुकार्थे माहाराष्ट्र भाषे करुन अद्य लिहितो अणि ग्रंथाचे श्लोक अनुक्रमास आले ते व त्यास अर्थ लिहितो बजे ग्रंथ विस्तार दोष नाही ऐसी कवि प्रतिज्ञा करुन कथा प्रारंभ करुन शुक्रसप्ततिचा संदर्भ लासावयाचा प्रथम कथा पूर्वी चंद्रकला नगरीच्या ठाई विक्रम सेन राजा राज्य करित असतां कोणीएक हरिदत्त नामे सावकार होता त्याची स्त्री शृंगारसुंदरी व पुत्राचे नाव मदन ॥

The work is anonymous. In the above short prologue, the translator, after doing obeisance to the sages Manu, Vāchaspati, Śuka, Parāsara, Vyāsa, Chāṇakya, and other writers on ethics (*nītiśāstra*), assures his readers that they need not be afraid that he is about to weary them with any lengthened version of the Śukasaptati. He states that he has thought fit to retain the Sanskrit *ślokas* (which are written in Bālbodh characters), giving a Marathi rendering of each, and then proceeds at once with his abridged translation.

The tales are seventy-two in number, two being added to the original seventy.

The printed edition of the Śukabāhattarī, printed anonymously at Bombay in 1855, appears to be a revised version of the translation of which this is a copy.

68.

Add. 26,476.—Foll. 82; 8¼ in. by 5¼; 7 to 9 lines, 5 in. long; written in Modicharacters, in the 19th century. [WILLIAM ERSKINE.]

A legendary account of Vijaya and Jaya, twin sons of Bhīma Sena, king of Kashmir.

Heading : राजश्री या विराजित राजमान्य राजश्री भिकाजी सिवराम भाले राव मु ॥ बागलकोट स्वामी ॥

Begins : शेवक नारो भास्करमुकामपुणे कृतानेक सिरसाष्टोम नमस्कार विनंती उपरि येथील खेम तागाइत इ ९ सावान पर्यंत मुखरूप असो विशेष . . . (fol. 26, l. 1) यानंतर आपले यज्ञमान श्रीमंत माहाराज राजमान्य राजश्री मल्हार राव तुकोजी हस्कर याणी अम्हास पत्र लिहिले होते की भीम शेण राज्याचे

पुत्राचे बखर तपसीलवार लिहून पाठवने त्यास ते तो महेश्वरास आहेत याज करिता आपनास लिहिले आहे ॥

The work is a modern invention, based no doubt on tradition, and contains an account of the miraculous birth and adventures of Vijaya and Jaya, two legendary sons of an ancient king of Kashmir. It seems to have no historical basis. It is written in the form of a letter from Nāro Bhāskara of Poona to Bhikāji Śivarāma Bhāle Rāo of Bagalkot, the writer stating in the prologue that Malhar Rāo Tukoji Holkar had written to him for this information(!), and, as he was then at Maheswar, he trusted the account would be sent on to him.

69.

Add. 26,477 A.—Foll. 1—13; 9¼ in. by 7¼; about 15 lines, 5½ in. long; written on European paper, water-marked “I. Ping, 1802.”

[WILLIAM ERSKINE.]

A legendary account of the foundation of the town of Bedar. By Lingoji Mudgal Rāo.

Begins : अर्जुदास्त अर्जे दर बंदगी बंदेगान बंदेशेरीकर कमीन कमतरीन लिंगोजी मुद्गल राव अर्जे कुरनिशान तसलिमात वजा उमर मारुक दोरद अंके हकीकत नागाइत इ २७ माहे जमादिलाखर पावेतो बंदे कमतरीनाची खबर सलाइत असे दिगर मजकुर साहेबो हुकुम फर्माविला जे शहर बेदरची हकीकत बुनियादी पासुन कसी हकीकत जाहाली ती आपणास मालुम नाही तर इस्तक बोल पासून जाहाली हकीकत जाहीर करणे बखीन हुकुम फर्माविला त्याजवरून ही खबर लिहून पाठविली असे ॥

The town of Bedar (or Bidar), situated in the Dominions of the Nizam of Haidarabad in Central India, was in former times the capital of the Bahmani Dynasty, which ruled up to the middle of the 16th century.

This work is written in reply to a letter received by Lingoji Mudgal Rāo from some European official (presumably Mr. Erskine), requesting him to furnish some particulars regarding the early history of Bedar. It is written in a simple style of Marathi, contain-

ing a large admixture of Persian and Arabic words and phrases, borrowed from the Hindustani.

The account here given seems to have no particular basis of fact. It is purely traditional, and is too fabulous to be of any historical value. Briefly, the story runs as follows:—

A wandering devotee (*faḳīr*) from Northern India came to a village in the Deccan, and, having obtained a grant of two *bīghas* of land from Gaṅgādhār Pant (also called Gaṅgaresa Pant), the Deshpāṇḍe of that place, he settled there, married, and had a son and a daughter. When he died, Gaṅgādhār Pant took charge of the boy, then 5 or 6 years of age, and employed him as his cowherd. One day he was found asleep under a bush, under the protecting care of a huge cobra. Regarding this as an auspicious omen, Gaṅgādhār had the boy carefully educated, and adopted him as his son under the name of Ḥasan Gaṅgū.

Ḥasan eventually obtained service in the army of the Muhammadan ruler of that province, and, after a while, was sent with an expedition against a neighbouring prince who had incurred the displeasure of his royal master. A battle ensued, and the army of the Sultan was on the point of being routed, when Ḥasan rallied the disorganized troops and succeeded in gaining a signal victory. For this act of bravery the Sultan promoted him to a high rank and loaded him with presents, a list of which is given. In course of time, the Sultan, being dangerously ill, and having no offspring, resolved to appoint as his heir and successor that person on whom one of his favourite elephants should bestow a garland of flowers from off its neck. The elephant, thus adorned, was let loose, and, wandering at will for three days throughout the town, selected Ḥasan Gaṅgū, and, placing the garland on him, bore him in triumph to the palace. He was accordingly placed on the throne, and made king under the name of Sultan Aḥmad Shāh.

Some years afterwards Aḥmad Shāh went

with a large retinue to hunt deer in the East country. In pursuit of a stag, the hunters came to a spot where no water was to be found. A herdsman, seeing their plight, directed the Sultan to a miraculous well of water. He had a fortress built there, which was called Bedar, and made it his residence. On his death, his son, who is also called Sultan Aḥmad Shāh, succeeded to the throne.

Several other marvellous incidents are introduced in the history, which concludes with an account as to how the Sultana endeavoured unsuccessfully to carry on an intrigue with the Diwān Sābājī Ananta. The queen, baffled in her illicit design, falsely accused the Diwān of an attempt on her honour, and caused him to be slain. Her guilt and treachery were clearly proved. The enraged Sultan thereupon shot her, and shortly afterwards became insane.

70.

Or. 2697.—Foll. 67 ; 6 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 15 lines, 3 $\frac{1}{4}$ in. long ; neatly written on European paper, water-marked "Allee, 1824."

गोष्टी शतक

Goshṭī-śataka.

A collection of one hundred oriental anecdotes, mostly in exemplification of popular sayings and proverbs.

The first anecdote is as follows:—

एका राजाने आपल्या प्रधानाप्रत पुसलें कीं माझे अधि-
कारामध्ये सर्वापेक्षा उत्तम काय प्रधानाने उत्तर केलें कीं यथा
शास्त्र न्याय करणें आणि प्रजाचें पुत्रवत् पाळण करणें हेंच
उत्तम ॥

The 100 Marathi anecdotes are written on foll. 1—33. The latter part of the volume (foll. 34—65) contains a Gujarati version of them. At the end are appended two notes, the first of which (fol. 66), signed by "H. D. Haskins," undated, describes the work as being "A Manuscript of Popular Mahratta

Proverbs written by Ragonath Nana, a young Mahratta Brahmin about 17 years of age, and given to me by the Mahratta Interpreter to the Supreme Court of Judicature, Bombay."

The second note (fol. 67), without any signature, reads "Given to me (June 10th 1829) by Mr. James Haskins, the Brother of the above H. D. H. The Mahratta Proverbs."

VII. DRAWINGS.

71.

Add. 17,424.—10½ in. by 8; a collection of coloured drawings representing various trades and occupations, apparently executed early in the 19th century. [THOMAS RODD.]

The drawings, 43 in number, represent chiefly types of Hindu artizans, servants and officials, in the Bombay Presidency. They are executed with some amount of skill and

careful portraiture, but the colouring is crude. Each drawing contains two figures, one a male, the other a female representative of the trade or occupation, depicted on a light blue or yellow background, with a decorative border in black and gold. The name of each is, in most cases, written in English at the bottom of the drawing in gilt letters, and also on the back in Marathi Modi characters, or in English on affixed labels.

VIII. MANUSCRIPTS OF MIXED CONTENTS.

72.

Add. 26,488.—Foll. 138; Marathi Miscellanies, written by various hands, in an album 12½ in. by 8¼, water-marked "Jos & Em. Raph Azulay," with some loose leaves pasted in. [WILLIAM ERSKINE.]

The pieces contained in this collection are mostly in Modi; several of them have no headings.

I. Foll. 1—11. The Alphabet in Modi, with vowel combinations.

II. Foll. 12—44. Forms of epistolary and official correspondence.

III. Foll. 45—56a. Vikrama Rājyāchī kathā. Stories of king Vikramāditya.

IV. Foll. 56b—58a. Forms of letters.

V. Foll. 58b—68. Kṛishṇacharitra. A life of Kṛishṇa, taken from the Bhāgavatapurāna. The copy was completed at Bombay on Friday, the 12th Āshāḍha-sudi, Śaka 1728, i.e. the 27th June, 1806.

VI. Foll. 69—76a. Kṛishṇāchī rāsakṛīḍā. An account of the circular dance of Kṛishṇa and the Gopīs, or cowherdresses.

VII. Foll. 76b. Pavāḍā śrīmantā Savāi Mādhava Rāvayāchā. Verses in eulogy of the Peshwā Mādhō Rāo II. (who died A.D. 1795).

VIII. Foll. 77—100. Gopīchand Rājāchī kathā. The legendary story of king Gopīchand of Kanchanpur, who left his throne to become an ascetic. The copy is dated Bombay, Sunday the 5th Śrāvana-badi, Śaka 1728 [expired], i.e. the 20th July, 1806.

IX. Foll. 101—104. Rāma avatāra yāchā kathā. The story of Rāma and the rescue of his wife Sītā from the demon Rāvaṇa. This piece is incomplete. There are 4 blank leaves left for its completion.

X. Foll. 109—118. Three tales in prose.

XI. Foll. 119—122. Kāliyāmardana kathā. The story of Kṛishṇa's conflict with and defeat of Kāliya, the serpent king of the Yamunā.

XII. Foll. 123—127. Chakravindu kathā. The Mahābhārata story of the prowess of Arjuna in his battles with the Kauravas, and of his slaughter of Jayadratha.

XIII. Foll. 128—131. A letter containing another account of the assassination of Afzal Khān by Śivājī. See no. 9. The letter bears no date. It is addressed to Kṛishṇajī Panta Sūbedār, and purports to have been written by Āpājī Narahari, Diwān of the Bijapur State. The writer begins with an account of Śivājī's incursion into Southern India, and gives a list of 40 hill forts which he had captured in the Bombay Presidency, and of 52 Thanas, or military stations, that he had established to secure the occupation of the conquered territories, and the collection of the chauth, or one-fourth share of the revenues from the Muhammadan rulers. He then relates how the Bijapur prince ('Alī 'Ādil Shāh II.) despatched his general Afzal Khān (misnamed 'Abd al-Khān in his narrative) to effect the capture of Śivājī, how he was invited to a friendly conference by the Mahratta chief, entrapped, and treacherously stabbed by Śivājī whilst in the act of embracing him, resulting in the total defeat of the Muhammadan army.

XIV. Fol. 132. Archāsuddhividhi. The necessity of the purification of an image (here especially referring to the *linga*, or phallic representation of Śiva), after pollution by the touch of a Chaṇḍāl, or low-caste Hindu, or loss of divine power by long-continued neglect of worship. The paper is

under the signature of Pandit Ananta Kṛishṇa, and is dated the 10th of Śrāvana-sudi, Śaka 1730 (1st August, 1808).

XV. Foll. 134—137. Modi letters, with vowel combinations, showing their equivalent forms in Persian characters.

73.

Add. 26,592.—Foll. 163; 13 in. by 8; a volume of miscellaneous contents, written on European paper, water-marked "Thos. Edmonds, 1804." [WILLIAM ERSKINE.]

The volume contains 18 articles, chiefly on the Marathi, Uriya, and other languages, written by various native hands, with transliterations in Roman characters, translations, notes, and some original articles by Dr. J. Leyden. The following only are in Marathi:

I. Foll. 2-3. The Modi Alphabet, with vowel combinations.

II. Fol. 6. A list of 23 Marathi works.

III. Foll. 7-8. Another Modi Alphabet, showing some forms of conjunct letters.

IV. Foll. 17—41. A grammar of the Marathi language, written in Modi, with interlinear translations and transliterations by Dr. J. Leyden.

V. Foll. 42—57. An alphabetical list of Marathi verbs, written in Modi, with transliterations, meanings, Hindustani, and, occasionally, Sanskrit equivalents.

VI. Foll. 58—69. The story of the friendship of a Prince and a Vizier's son, in Modi, with a short vocabulary and Hindustani equivalents.

VII. Fol. 94. Specimens of Marathi letters, in Modi.

VIII. Foll. 95-96. Short notes by Dr. Leyden on the gender and declension of nouns in Marathi.

IX. Foll. 97—101. Marathi stories transliterated in Roman characters.

X. Fol. 102. Marathi phrases.

XI. Fol. 103. Short Marathi extracts, written on the back of an invitation to dinner from "Mr. and Mrs. Smith," addressed to "Doctor Leyden," and dated "Chowringhee, the 2d April 1806."

74.

Add. 26,593.—Foll. 103; 13 in. by 8; a collection of miscellaneous articles, written by various hands, on European paper, water-marked "Hooke & Son, 1801."

[WILLIAM ERSKINE.]

I. Foll. 1—13. A brief account of the history of Mysore from A.D. 1535 to 1799, carelessly written in Modi characters.

Beg. यादेवस्त बयावर(?) मोफसलखन इ॥ [i.e. इस्तक] सुर सन १५३५ ईसवी शालिवाहन लगाइत आखेर सन १७२९ शालिवाहन सिद्धार्थी संवत्सर जेष्ठ तारीख छ २३ फौज महीसुर श्रीरंगपटण स्वस्यानास ॥

These chronicles are written in a dialect of Marathi intermixed with Arabic and Persian words and phrases. They embrace the period of the history of Mysore from the conquest of Vijanagar, by the four allied Muhammadan kings of Bijapur, Golconda, Ahmednagar, and Bidar, up to the defeat and death of Tipu Sultan at Seringapatana in 1799. The events here briefly narrated are fully described in the histories of Mysore by Lewis Rice, and Mark Wilks.

II. Foll. 14—24.

मानसबोध

Mānasabodha.

Didactic verses, written for the instruction of Śivāji by Rāmadāsa. See no. 28.

Begins:

गणाधिपति जो ईश सर्वागुणाचा ॥

मुळारंभ आरंभ तो निर्गुणाचा ॥

नमो शारदा मुळ चत्वारिवाचा ॥

गमो पंथ आनंत या राघवाचा ॥

These verses are exceedingly popular, and are considered to be the best of Rāmadāsa's compositions. The printed editions contain 210 verses, or five more than in this copy.

III. Foll. 25—45.

पंढरीमाहात्म्य

Pandharīmāhātmya.

A copy, in Modi characters, of the Pāṇḍu-raṅgamāhātmya. See no. 48.

Begins:

ॐ नमोजी मंगळरूपा ॥ विस्वव्यापका असूपा ॥

विघ्नविनाशा ज्ञानदीपा ॥ करि कृपा मजवरि ॥ १ ॥

चतुर्भुजा तेजःपुंजा ॥ अपार महिमा विश्वबीजा ॥

अनुग्रह हो तुम्हा घडता ॥ मनोरथ माझा सिद्ध पावें ॥ २ ॥

पावें आज्ञी संकट हरण ॥ करुणालया गजेवदना ॥

शेरण आलो करि करुणा ॥ तुम्हीया चेरणा दंडवत ॥ ३ ॥

IV. Foll. 47—103. Prahlāda-charitra. A mythological story in Gujarati verse. See the Gujarati Catalogue.

INDEX OF TITLES.

THE references are to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference.

- | | |
|--|--|
| <p>Abhaṅga, 33, 52—54.
 Ādiparva, 31, 32.
 Aparokshānubhūti, 26.
 Archāsuddhividhi, 72 xiv.
 Bauddhamatāchen vyākhyāna, 1.
 Bhagavadgītā, 52.
 Bhāgavatapurāṇa (Sk. i., ii., iv.), 3, 36, 72 v.
 Bhaktalīlāmṛita, 45.
 Bhaktamāla, 45.
 Bhaktirahasya, 28.
 Bhaktivijaya, 45, 46.
 Bhartṛihari-śataka, 34.
 Bhonsalyāṅchī vaṃśāvalī, 4—7.
 Chakravibhu, 43.
 Chakravindu kathā, 72 xii.
 Dāsabodha, 28.
 Ekādaśīcharitra, 52.
 Ekādaśīmāhātmya, 43.
 Gaṇeśapurāṇa, 1.
 Gāyakavāḍachī vaṃśāvalī, 11, 12.
 Gajendramoksha, 52.
 Gopīchand Rājāchī kathā, 72 viii.
 Gorakhmachhindar-charitra, 53 v.
 Gosṭī-śataka, 70.</p> | <p>Harivaṃśa, 37.
 Harivijaya, 36.
 Kāliyamardana kathā, 72 xi.
 Kathākālpataru, 35 C, 50 A.
 Kautuhala Rāmāyaṇa, 29, 30.
 Kṛishṇacharitra, 72 v.
 Kṛishṇāchī rāsakṛīḍā, 72 vi.
 Kuśalavākhyāna (<i>i.q.</i> Lahu-ākhyāna), 35 A.
 Lahu-ākhyāna, 35 A.
 Lāvaṇyā, 51, 53—56.
 Mahābhārata (abridged), 39, 40.
 ——— Ādiparva, 31, 32.
 ——— Sabhāparva, 50 B.
 ——— Vanaparva, 35 B.
 ——— Virāṭaparva, 43.
 Mānasabodha, 74 ii.
 Manaśchandrabodha, 47.
 Nārādīya upapurāṇa, 35 C.
 Nāṭakadīpa, 2.
 Nāradanīti, 44.
 Nigamasāra, 27.
 Padmapurāṇa, 36.
 Pañchadaśī (Adh. x.), 2.
 Pañchopākhyāna, 57, 58, 59.</p> |
|--|--|

Pañchopākhyāna (in verse), **60**.

Pāṇḍavapratāpa, **39, 40**.

Paṇḍharī (or Pāṇḍuraṅga) mātmya, **48, 74** III.

Paramāmṛita, **24**.

Pavāḍā śrīmanta Savāi Mādhava Rāvayāchā, **72** VII.

Pavanavijaya, **24**.

Prabodhachandrodaya nāṭaka, **47**.

Rājyāñchī wa Peshwyāñchī bakhar, **14, 15**.

Rāma avatāra yāchā kathā, **72** IX.

Rāmavijaya, **37, 38**.

Rāmāyaṇa, **29, 30, 37, 38**.

Rāsakrīḍā, **43**.

Sabhāparva (Adh. 1, 2, 6, and 9), **50** B.

S'ālivāhana-charitra, **65** B.

Samaślokī, **26**.

Santalilāmṛita, **45**.

Sāvitri-ākhyāna, **42**.

Simhāsana-battīsī, **64**.

S'ivachhatrapatīchen charitra, **8**.

S'ivalilāmṛita, **41**.

S'ivapurāṇa, **1**.

Skandapurāṇa, **48**.

Subhāshitaratnāvalī (*i.g.* Bhartṛihari-śataka), **34**.

Sudāmacharitra, **52**.

S'ukabāhattarī, **67**.

Sulochanāgahimvara, **35** A.

Sulochanākhyāna, **35** A.

Thālīpāka, **35** B.

Tulasī-ākhyāna, **43**.

Vādachintāmaṇi, **17** IV. and V.

Vādamārtanḍa, **17** II.

Vanaparva, **35** B.

Vetālapañchaviśī, **61, 62, 63**.

Vikrama-charitra, **65** A.

Vikrama Rājyāchī kathā, **72** III.

Virāṭaparva, **43**.

Vivekasindhu, **24, 25**.

Vṛittivijaya, **17** I. and III.

INDEX OF PERSONS' NAMES.

NUMERALS coming after a name are precise, or approximate, obituary dates, but in the case of scribes they refer to the date of transcription; when following the title of a work, they indicate the date of composition. The references are to the numbers under which the MSS. are described.

- | | |
|--|---|
| <p>Abbā Gosvāmī, of <i>Mahar</i>. See Gajānana Ballāla Lohankarī.</p> <p>Afzal Khān, of <i>Bijapur</i>. Assassination, 9, 72 XIII.</p> <p>Aḥmad Shāh, <i>Sultan</i>, 69.</p> <p>Amarāchārya, of <i>Ujjain</i>, 1.</p> <p>Amṛita Rāya, of <i>Aurangabad</i> (S'aka 1675). Nārada-nīti, 44. Poems, 52, 53.</p> <p>Ānanda Rāo S'aṅkara Chinchvaḍkar, scribe (S'aka 1731), 4.</p> <p>Ananta Kavi. Lahu-ākhyāna, 35 A. Sulochanā-gaḥimvara (S'aka 1643), 35 A. Sulochanā-khyāna (S'aka 1645), 35 A. Poems, 52.</p> <p>Ananta Kṛishṇa, <i>Pandit</i>. Archāśuddhividhi (S'aka 1730), 72 XIV.</p> <p>Ananta Phandī (S'aka 1741). Poems, 53.</p> <p>Aṇṇā Dhamaḍhere. See Pāṇḍuraṅga Rāmachandra Devadhara.</p> <p>Āpājī Narahari, <i>Dīwān of Bijapur</i>. Account of the assassination of Afzal Khān, 72 XIII.</p> <p>Bājī Rāo II., <i>Peshwā</i> (A.D. 1853), 17. Correspondence, 19.</p> <p>Bālājī Bājī Rāo, <i>Peshwā</i> (A.D. 1761), 13, 17.</p> | <p>Bālājī Rāma, <i>Sūbedār of Ratnagiri</i>, 17.</p> <p>Bālakṛishṇa S'āstrī, 17.</p> <p>Balirāma Kshatrī, scribe (S'aka 1691), 36.</p> <p>Ballāla, son of <i>Narasimha</i>, 24.</p> <p>Ballāla Pānvaskar, son of <i>Gaṇēśa</i>. Papers regarding a lawsuit, 17.</p> <p>Bāpū Antobā. Collection of poems, 53.</p> <p>Bāpujī Ananta, scribe (S'aka 1729), 61.</p> <p>Basvaliṅga. Poems, 52.</p> <p>Bhānudāsa. Poems, 52.</p> <p>Bhartrihari. S'ataka, 34.</p> <p>Bhān Sāhib. See Sadāśīva Bhāu.</p> <p>Bhīma Sena, <i>king of Kashmir</i>, 68.</p> <p>Bimba, <i>Rājā of Udaipur</i> (S'aka 1225), 10.</p> <p>Chintāmaṇi Yajñeśvara S'armā, scribe (A.D. 1818), 17 II.</p> <p>Devanātha Gosvāmī. Poems, 53.</p> <p>Dhamaḍhere Family. Correspondence with Bājī Rāo II., 19.</p> <p>Dinkar Varvaḍekar, son of <i>Mahādeva</i>. Papers regarding a lawsuit, 17.</p> <p>Duncan (Jonathan), <i>Governor of Bombay</i>, 18.</p> |
|--|---|

- Ekanātha (S'aka 1531), 29. Poems, 52.
 Gajānana Ballāla Lohankarī, of *Mahar*. Poems, 53.
 Gaṇeśanātha. Poems, 52.
 Gaṅgādhara, called Rāmī Rāmadāsa, 28.
 Goṇāi. Poems, 52.
 Gopāla Bhaṇḍārī (A.D. 1811). Poems, 53.
 Gopīchand, *Rājā of Kanchanpur*, 72 viii.
 Haridāsa, 47.
 Hari Rāmachandra Devadhara. Letters to Bājī Rāo II., 19.
 Hasan Gaṅgū, 69.
 Haskins (H. D.), 70.
 Honājī Bālā. Poems, 53.
 Jaitpāla, son of Ballāla, 24.
 Janī, *slave-girl of Nāmadeva*. Poems, 52.
 Jaya, son of Bhīma Sena, 68.
 Jīubāi Chāpekar. Letter to Bājī Rāo II., 19.
 Jñānadeva, or Jñāneśvara (c. S'aka 1218). Poems, 52.
 Kabīr. Poems (Hindi), 52.
 Kacheśvara. Poems, 52.
 Kāśīnātha. Poems, 52.
 Kāśīrāja Svāmī, 52.
 Keśava Rāo, son of Rāmadeva, 10.
 Keśava Svāmī (c. S'aka 1600). Poems, 52.
 Ketī Kasbin, of *Poona*. Collection of poems, 53.
 Kṛishṇābāi. Letter to her father Bājī Rāo II., 19.
 Kṛishṇadāsa. Gorakhmachhindar-charitra, 53 v.
 Kṛishṇājī Ananta. S'ivachhatrapatīcheṇ charitra (S'aka 1619), 8.
 Kṛishṇa Miśra, 45.
 Kūśī. See Venūbāi.
 Lakshmībāi Devadhara. Correspondence with Bājī Rāo II., 19.
 Leyden (J.), *Dr. Marathi Grammar*, 20, 73 iv. and viii.
 Lingojī Mudgal Rāo. Account of Bedar, 69.
 Mādhava Dāsa. Pada (Hindi), 52.
 Mādhō Rāo I., *Peshwā* (A.D. 1770), 13, 17 vi.
 Mādhō Rāo II., *Peshwā* (A.D. 1795), 14, 15, 17 iv., 72 vii.
 Mahādājī Bhagavanta Jośī, of *Kanersar*, scribe (S'aka 1728), 45.
 Mahīpati (S'aka 1712). Bhaktivijaya (S'aka 1684), 45, 46.
 Malhār Rāo Gaikwar, *Jāgīrdār of Kadi*. Petition to Mr. Jonathan Duncan (S'aka 1730), 18.
 Maṇḍana Miśra, 1.
 Mukteśvara (c. A.D. 1680). Kautuhala Rāmāyaṇa, 29, 30. Mahābhārata (Ādiparva), 31, 32. Thālīpāka, 35 B. Mahābhārata (Sabhāparva), 50 B.
 Mukundarāja (c. A.D. 1300). Vivekasindhu, 24, 25. Nābhājī, 45.
 Nāganātha. Poems, 52.
 Nāgar Shāhū, son of *Keśava Rāo*, 10.
 Nāmadeva (c. S'aka 1200). Poems, 52.
 Nānā Sāhib, *Peshwā*. See Bālājī Bājī Rāo.
 Nārāyaṇa Rāo, *Peshwā* (A.D. 1772), 13.
 Nīrūbāi. Letter to Bājī Rāo II., 19.
 Noronha (Pio), *Rev. Konkani Grammar* (A.D. 1873-74), 21, 22.
 Paṇḍuraṅga. Vṛittivijaya (c. S'aka 1727), 17 i. and iii.
 Paṇḍuraṅga Rāmachandra Devadhara, called Anṇā Dhamadhare. Letters to Bājī Rāo II., 19.
 Parsā. Poems, 52.
 Pārvatībāi Parānjapī. Letter to Bājī Rāo II., 19.
 Pratāp Shāhū, son of *Bimba Rāja*, 10.
 Pratāp Shāhū, son of *Rāmadeva*, 10.
 Raghunātha Nānā. Goshtī-śataka, 70.
 Rāmadāsa Svāmī (S'aka 1603). Dāsabodha, 28. Poems, 52. Mānasabodha, 74 ii.
 Rāmadeva, of *Devagiri*, 10, 24, 52.
 Rāmakṛishṇa. Nāṭakadīpa, 2.
 Rāmāpati Dāsa, 47.
 Rāmāramaṇa Dāsa, 47.
 Rāma S'āstrī, 17.
 Rāmī Rāmadāsa. See Gaṅgādhara.
 Raṅkāśīva. Poems, 52.
 Rāvājī Svāmī, 17 vi.
 Rukmāṅgada, king of *Kāntika*, 35 C.
 Sābājī Ananta, *Dīwān*, 69.
 Sadāśīva Bhāu, *Marathi ruler*, 17.
 S'ālīvāhana, 65 B.
 Sāmvatā. Poems, 52.

- S'aṅkarāchārya, 1, 24.
 Satyabhāmābāi Dhamadhare. Letter from Bājī Rāo II., 19.
 Sāyanāchārya, 2.
 Shihāb al-Dīn, *Kāzī*, of *Mahar*. Collection of poems, 53.
 S'ivadina. Poems, 52.
 S'ivājī, *Rājā of Satara*, 4—9, 14, 15, 28, 72 XIII.
 S'ivarāma. Poems, 53.
 S'rīdhara (S'aka 1650). *Harivijaya* (1624), 36. *Rāmavijaya* (1625), 37, 38. *Pāṇḍavapratāpa* (1634), 39, 40. *S'ivalīlāmṛita* (1640), 41. *Sāvitrī-ākhyāna*, 42.
 S'rīnātha Dāsa, 47.
 S'rīpati Dāsa, 47.
 Sugunābāi, *wife of Anṇā Dhamadhare*. Letter to Bājī Rāo II., 19.
 Tripur Shāhū, *son of Bimba Rāja*, 10.
 Tukā (*i.e.* Tukārāma?). *Bhartṛihari-śataka*, 34.
 Tukārāma (c. S'aka 1571). Poems, 33, 52.
 Tulajī Angre, 17.
 Uddhava Chidghana, 45. Poems, 52.
 Vāmana (A.D. 1673). *Samaślokī*, 26. *Nigama-sāra*, 27.
 Varanāsībāi, *wife of Bājī Rāo II.* Letters, 19.
 Vāsudeva, *son of Sadāśiva, Jośi of Panvas*, 17.
 Venūbāi, called Kūśī. Letters to Bājī Rāo II., 19.
 Vijaya, *son of Bhīma Sena*, 68.
 Vikramāditya, *king of Ujjain*, 64, 65 A, 66, 72 III.
 Vināyaka Raghunātha Kāle. Translation of *Kaustubha* copper-plate (A.D. 1874), 16.
 Viṣṇu Bhaṭṭa Jambhekara, scribe (S'aka 1729), 29.
 Viṣṇu Dāsa. *Virāṭaparva*, 43.

CLASSED INDEX OF WORKS.

NUMERALS in parentheses indicate the date of composition of the work, or of the death of the author. The references are to the numbers under which the MSS. are described.

DRAWINGS.

Drawings of artizans, servants, and officials, 71.

GRAMMAR.

Konkani Grammar (A.D. 1873-74), by the Rev.

Pio Noronha, 21, 22.

Marathi Grammar, by Dr. J. Leyden, 20, 73 iv.

Marathi phrases, 73 x.

Modi Alphabet, 72 i. and xv., 73 i. and iii.

Notes on the gender and declension of nouns,
by Dr. J. Leyden, 73 viii.

HISTORY AND GENEALOGY.

Account of Nārāyaṇa Rāo Peshwā, 13.

Account of Rāmādeva and other kings of the
Yādava Dynasty of Devagiri, 10.

Assassination of Afzal Khān by S'ivājī, 9,
72 xiii.

Bhonsalyāñchī vaṃśāvalī, a history of the
Bhonsla Family, 4-7.

Gāyakavāḍāchī vaṃśāvalī, an account of the
Gaikwars of Baroda up to the time of
Ānanda Rāo, 11, 12.

History of Mysore from A.D. 1535 to 1799, 74 i.

Life of S'ivājī, composed (S'aka 1619), by Kṛish-
nājī Ananta, 8.

Rājyāñchī wa Peshwyāñchī bakhar, an account
of the Marathi rulers and Peshwās to the
time of Mādho Rāo II., 14, 15.

INSCRIPTIONS.

Transcript of the Kauthem copper-plate, with a
translation (A.D. 1874), by Vināyaka
Raghunātha Kāle, 16.

LETTERS AND OFFICIAL DOCUMENTS.

Forms of epistolary and official correspondence,
72 ii. and iv., 73 vii.

Letters to and from the Peshwā Bājī Rāo II.,
19.

Papers relating to a dispute between Ballāla
Pānvaskar and Dinkar Varvadekar for
possession of certain villages in the
Ratnagiri District, 17.

Petition by Malhār Rāo Gaikwar of Kadi to Mr.
J. Duncan, Governor of Bombay (S'aka
1730), 18.

LEXICOGRAPHY.

Comparative vocabulary of Marathi, Gujarati and
Hindi words, 23.

List of Marathi verbs, 73 v.

POETRY.

- Ādiparva of the Mahābhārata, translated by Mukteśvara (c. A.D. 1680), 31, 32.
- Bhaktivijaya (S'aka 1684), by Mahīpati, 45, 46.
- Bhartrihari-śataka, Sanskrit text, with a Marathi translation, called Subhāshitaratnāvalī, by Tukā (? Tukārāma), 34.
- Dāsabodha, by Rāmadāsa Svāmī (S'aka 1603), 28.
- Gorakhmachhindar-charitra, by Kṛishṇadāsa, 53 v.
- Harivijaya (S'aka 1624), by S'rīdhara, 36.
- Kathākalpataru (fragments), 35 C, 50 A.
- Kautuhala Rāmāyaṇa, by Mukteśvara (c. A.D. 1680), 29, 30.
- Lahu-ākhyāna, by Ananta Kavi (c. S'aka 1650), 35 A.
- Lāvanyā, 51.
- Mānasabodha, by Rāmadāsa Svāmī, 74 II.
- Manaschandrabodha, by S'rīpati Dāsa, 47.
- Nāradanīti, by Amṛita Rāya (S'aka 1675), 44.
- Nigamasāra, by Vāmana (A.D. 1673), 27.
- Pāṇḍavapratāpa (S'aka 1634), by S'rīdhara, 39, 40.
- Pāṇḍharī (or Pāṇḍuraṅga) mātṛtṛya, 48, 74 III.
- Pauranic poem (fragment), 49.
- Pavāḍā śrīmantā Savai Mādhava, 72 VII.
- Poems by various authors, 32, 52, 53—56.
- Rāmavijaya (S'aka 1625), by S'rīdhara, 37, 38.
- Sabhāparva (adh. 1, 2, 6 and 9) of the Mahābhārata, translated by Mukteśvara (c. A.D. 1680), 50 B.
- Samaśloki, a translation of the Aparokshānubhūti, by Vāmana (A.D. 1673), 26.
- Sāvitṛī-ākhyāna, by S'rīdhara (S'aka 1650), 42.
- S'ivalīlāmṛita (S'aka 1640), by S'rīdhara, 41.
- Subhāshitaratnāvalī. See Bhartrihari-śataka.
- Thālīpāka, by Mukteśvara (c. A.D. 1680), 35 B.
- Vādachintāmaṇi (c. A.D. 1772), by Ballāla Pānvaskar, 17 IV. and V.
- Vādamārtāṇḍa (A.D. 1810), 17 II.

- Virāṭaparva of the Mahābhārata, translated by Vishṇu Dāsa, 43.
- Vivekasindhu, by Mukundarāja (c. A.D. 1300), 24, 25.
- Vṛittivijaya (c. S'aka 1727), by Pāṇḍuraṅga, 17 I. and III.

RELIGION.—Hindu. See also under POETRY.

- Archāśuddhividhi, 72 XIV.
- Bauddhamatāchen vyākhyāna, 1 I. Religious terms applicable to Jains and Buddhists, 1 III.
- Bhāgavatapurāṇa (sk. I, II. and IV. in prose), 3.
- Chakravindu kathā, 72 XII.
- Kāliyāmardana kathā, 72 XI.
- Kṛishṇacharitra, 72 V.
- Kṛishṇāchī rāsakṛīḍā, 72 VI.
- Nāṭakadīpa, a translation of ch. x. of the Pañchadaśī of Sāyaṇāchārya, by Pandit Rāmākṛishṇa, 2.
- Rāma avatāra yāchā kathā, 72 IX.
- S'aṅkarāchārya's discussion with Maṇḍana Miśra, 1 II.

TALES AND LEGENDS.

- Account of king Vikramāditya, 66.
- Account of the foundation of the town of Bedar, by Līngojī Mudgal Rāo, 69.
- Account of Vijaya and Jaya, sons of Bhīma Sena, king of Kashmir, 68.
- Gopīchand Rājāchī kathā, 72 VIII.
- Goshtī-śataka, by Raghunātha Nānā, 70.
- Marathi stories in Roman characters, 73 IX.
- Pañchopākhyāna, 57—60.
- S'ālivāhana-charitra, 65 B.
- Simhāsana-battīsī, 64.
- Story of a Prince and the son of a Vizier, 73 VI.
- S'ukabāhattarī, 67.
- Three tales in prose, 72 X.
- Vetālapañchaviśī, 61—63.
- Vikrama-charitra, 65 A.
- Vikrama Rājyāchī kathā, 72 III.

NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS
ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE
PRESENT CATALOGUE.

No.	Cat.	No.	Cat.	No.	Cat.
ADDITIONAL.					
17,424	71	26,477A	69	26,501	66
22,383	40	26,477B	14	26,502	17
22,384	46	26,478	5	26,503-04	3
22,385A	30	26,479	4	26,505	19
22,385B	13	26,480	6	26,506	63
22,386	57	26,481A	12	26,507	61
22,387A	41	26,481B	15	26,508	31
22,387B	51	26,482	8	26,509	50
22,388	52	26,483	9	26,510	58
22,389	24	26,484-85	53	26,512	43
22,390	54	26,486	1	26,513A	32
22,391A	62	26,487	25	26,513B	49
22,391B	64	26,488	72	26,514	33
22,392	35	26,489	7	26,592	73
26,417A	34	26,490	27	26,593	74
26,417C	26	26,491	47	26,595	23
26,443D	2	26,492	55	26,598	20
26,465-66	37	26,493	18		
26,467	39	26,494A	48	ORIENTAL.	
26,468-69	36	26,494B	10	2665	16
26,470-72	45	26,495	11	2697	70
26,473	60	26,496	67	2729	22
26,474	29	26,497	59	2730	21
26,475	65	26,498	44	4850	28
26,476	68	26,499	42	5894	35
		26,500	56		

CATALOGUE
OF
GUJARATI MANUSCRIPTS.

TABLE OF CONTENTS.

	PAGE		PAGE
I. JAIN RELIGION	1	VI. POETRY AND METRICAL STORIES . .	21
II. BIOGRAPHY AND GENEALOGY . . .	17	VII. TALES AND FABLES IN PROSE . .	32
III. SCIENCES :		VIII. MANUSCRIPTS OF MIXED CONTENTS	34
A. Mathematics	19	IX. MISCELLANEOUS	36
B. Medicine	19	INDEX OF TITLES	37
IV. PHILOLOGY :		CLASSED INDEX OF WORKS	39
A. Grammar	20	INDEX OF PERSONS' NAMES	42
B. Lexicography	20	NUMERICAL INDEX	45
V. RHETORIC	20		

CATALOGUE OF GUJARATI MANUSCRIPTS.

I. JAIN RELIGION.

1.

Or. 5117.—Foll. 88; $4\frac{1}{4}$ in. by $10\frac{1}{2}$; 16 lines, 6 in. long, with ruled margins; Jain Nagari of the 17th century. [DR. H. JACOBI.]

आचारांग सूत्र

Āchārāṅga-sūtra.

The Prakrit text of the first Aṅga of the Jain Canon, commonly ascribed to Sudharmā Svāmī, with a Gujarati commentary (*bālāva-bodha*) by Pārśvachandra Sūri, pupil of Sādhu-ratna, of the Tapā-gachchha.*

This manuscript contains only the Śrutaskandha, or first half of the work. The complete text, with Pārśvachandra's Gujarati *bālāva-bodha*, and also a Sanskrit *ṭīkā* by Śiṅgāchārya, and a *dīpikā* by Jinahamṣa Sūri, was published at Calcutta in Saṃvat 1936 (A.D. 1880).

* Probably the Pārśvachandra mentioned by Peterson (*Fourth Report*, p. lxxvii.) as the "author, in Saṃvat 1597, of a vārttika on the Chatuḥsaraṇaprakīrnaka of Virabbadrasādhu."

The Śrutaskandha is in eight chapters (*adhyayana*), each of which is subdivided into several sections (*uddeśya*). The commentator, in his introductory remarks, has erroneously reckoned nine chapters by adding, as his eighth chapter, one called Vimoksha-adhyayana. This name occurs in the colophons to each of the eight *uddeśyas* of the seventh chapter, which is called Mahāparijñā, and was probably adopted as an alternative title by some copyist, as it does not appear in the text. Hence the commentator has carelessly taken it to be the name of another chapter distinct from the Mahāparijñā.

Text begins (fol. 3a) : सुयमे आउसंतेण । भगवया एवमखायं । इहमेगेसिनोसन्ना भवइ ॥ तंजहा । पुरत्थिमाउ वा दिसाउ आगउ अहमंसि ॥ दाहिणाउ वा दिसाउ आगउ अहमंसि ॥

Commentary begins : श्रीगुरुभ्योनमः । प्रणम्य श्री-जिनाधीशं । श्रीगुरुणामनुग्रहात् । लिख्यते सुखबोधार्थमाचारांगार्थवार्त्तिकं । २ । . . . श्रीजिनशासनि द्वादशांगी सूत्र ते वार अंग माहि प्रथम अंग जिणिकारणि मोक्षना अंग ज्ञानाचारादिक ते इहां प्ररूपियइ । तिणिइं श्रीआचारांग भणियइ । तेहनां वि श्रुतस्कंध तिहां पहिलइ श्रुतस्कंधि नव अध्ययन केहां शस्त्रपरि-

ज्ञाध्ययन १ लोकविजय २ शीतोष्णीय ३ सम्यक् ४ लोकसार ५
ध्रुव ६ महापरिज्ञा ७ विमोक्ष ८ उपधानश्रुत ९ ए नवाध्ययन रूप
आचार कहियइ ।

2.

Add. 26,454 B.—Foll. 36—89 (६९—१२२); 4½ in.
by 10; 5 and 6 lines, 8¼ in. long; dated
Samvat 1771 (A.D. 1719).

[WILLIAM ERSKINE.]

ज्ञाताधर्मकथा

Jñātādharmakathā.

The Prakrit text of the sixth Aṅga of the
Jains, ascribed to Gaṇadhara Sudharmā
Svāmī, with interlinear Gujarati notes.

The Jñātādharmakathā contains a collec-
tion of nineteen stories, parables, and legends
illustrative of the philosophy and morality of
the Jain religion. The text, with a Sanskrit
commentary by Abhayadeva Sūri,* and a
Hindi version, was printed at Calcutta, 1877,
forming vol. vi. of a series entitled ‘Āgama-
saṅgraha,’ published under the patronage of
Rāya Dhanapati Siṃha Bahādur of Azimganj,
in the district of Murshidabad.

In the present copy the text is divided
into five chapters, but in the printed edition
it is in ten chapters. The first 68 leaves
of this manuscript are missing, containing
nearly the whole of the first chapter. It
begins with the words भत्ताइ अणसणाएछेदेत्ता
आलोइपडिरकंते in page 388, line 3, of the printed
edition.

The copy was made by Rishi Rājadhara,
and was completed on Saturday, the 11th
Kārtika-sudi, Samvat 1771.

Colophon : पांचमु अध्ययन संपूर्ण संवत् १७७१ वर्षे
कार्तिक मासे सितपक्षे एकादशी तिथौ शनिवासरें लखितं च ।
[i.e. ऋषि] राजधरेण ॥

* Completed in Samvat 1120. See the *Bikaner Cat.*
of MSS., p. 682.

3.

Add. 26,453 A.—Foll. 1—107 (१—१४८); 10 in.
by 4½; 4 lines, 7¾ in. long; written about
the 17th century. [WILLIAM ERSKINE.]

उववाईसूत्र (औपपातिकसूत्र)

Uvavāi-sūtra (Aupapātika-sūtra).

The first Upāṅga of the Jain Canon.
Prakrit text, with an interlinear commentary
(*bālābodha*) by Rājachandra.

Text begins : तेण कालेण तेण समयं चंपानाम[न]यरी
होत्या रिद्धीतिमिय सिमझा पमुइयजण जाणवया अइणजणमणुसा
हलसयसहस्र संकिइ विक्किइ लङ्कणत्तसेउसीमा

Commentary begins : वंदित्ता औपाइर्वजिनं पाइर्व-
चंद्र च सद्गुरु करोमि राजचंद्राख्यः आद्योपांग्यस्य वाचिकः ॥
तेणइ कालिइ अवसप्पिणी चउया आरानइ विषइ अलंकार
भणी ॥ तेणइ समयइ तेह अवसर प्रस्तावइण अलंकार भणी
चंपा ए नाम . . . करनही तेहोत्या कहिता हुं ती इम कहिवउ ॥

The text of the Uvavāi-sūtra, with this
commentary, and a Sanskrit *ṭīkā* by Abhaya-
deva Sūri* of the Kharatara-gachchha, was
printed at Calcutta in 1879, forming vol. xii.
of the ‘Āgamasāṅgraha,’ or collection of
Jain sacred works, published under the
patronage of Rāya Dhanapati Siṃha. The
editor attributes the text of this Upāṅga to
Sudharmā Gaṇadhara, who, he states, has
recorded in it what had been communicated
to him by Vardhamāna Svāmī, the last of
the Tirthaṅkaras. In the title-page he ascribes
this Gujarati *bālābodha* to Amṛitachandra
Sūri of the Lumpaka-gachchha.†

The manuscript is imperfect. Leaves
१४—२३ and ५७ to ६३ are missing.

* Died “in Gujarat, in Samvat 1135, or, according to
other authorities, Samvat 1139.” Peterson’s *Fourth*
Report, p. iv.

† The Lumpaka sect, “which was founded in Samvat
1508.” Bhandarkar’s *Report*, 1883-84, p. 153. See also
no. 36.

4.

Add. 26,462.—Foll. 157; 10 in. by 4½; 6 lines, 7½ to 8 in. long; dated Samvat 1794 (A.D. 1737). [WILLIAM ERSKINE.]

रायपसेणीसूत्र (राजप्रश्नीयसूत्र)

Rāyapaseṇī-sūtra (Rājaprasnīya-sūtra).

The second Upāṅga of the Jain Canon, with an interlinear Gujarati commentary.

The Prakrit text and commentary are preceded by a short prologue by the commentator, in which he states that this work contains replies on the nature of *Jīva* given by Keśīkumāra Gaṇadhara to a certain king Pradeśī, hence its title of Rājaprasnīya.

Begins : ॐ नमो वीतरागायनमः ॥ श्रीगुरुभ्योनमः ॥ देवदेवजिनं नत्वा श्रुतदेवी विशेषतः राजप्रश्नीयसूत्रस्य वार्त्तिकं विदधाम्यहं १ राजप्रश्नी उपांग तेस्या माठे प्रदेशी नाम राजाई केशीकुमार श्रवण पासें जीवना अनेक प्रश्न कीथा ते केशीगणधरे तेहना उचर कीथा प्रदेशी राजाई ते प्रश्न कत्था धर्म पांम्यो सौधर्म देवलोके सूरियाभयणुं पांम्यु ॥

Text begins : नमो अरिहंताणं नमो सिद्धाणं नमो आयरियाणं नमो उवक्कायाणं नमो लोए सच्च साहुणं एसो पंच नमुक्कारो सच्च पावप्पणासणो मंगलाणं सच्च पढमं हवई मंगलं १ तेणं कालेणं नेणं समएणं आमलकप्पा नयरी होत्था च्छुद्धिन्धियमिय समीडा जाव पासादीया दरसणिज्जा अभिरुवा पणिरुवा ॥

Commentary begins : नमस्कारहु अरिहंतनें नमस्कारहु सिद्धनें नमस्कारहु आचार्येनं नमस्कारहु उपाध्यायनें नमस्कारहु सर्व साधुनें ए पंच परमेष्ठिनें नमस्कारहु सर्व पापनें टालिं मंगलीक सघला मोहि मुष्य प्रथम मंगलीकगणे थके हुउ तेणं कालिं चोथा आराने अति तेणें समय प्रस्तावे तेहनें आमलकत्पा नामें नगरी पूर्व हुती हवी भवनादिक च्छुद्धिसमृद्धे धनधाने सहित छें ॥ यावत् सच्चे नगरीनुं वर्णन करवुं जोवा जोग्य छें देववा जोग्य छें ॥

The text of the Rāyapaseṇī-sūtra, with a Sanskrit commentary (*ṭīkā*) by Malayagiri, and a Gujarati *bālabodha* by Megharāja, was published at Calcutta in Samvat 1936 (A.D. 1880). The text is there attributed to Sudharmā Gaṇadhara, i.e. Sudharmā Svāmī.

This copy was written at the village Men, by Rishi Rahiyā, pupil of Rishi Meghājī, who

was the pupil of Rishi Khemājī, the pupil of Rishi Keśavājī. It is dated Wednesday, the 12th Mārgaśīrsha-*badi*, Samvat 1794.

Colophon : इति श्रीराजप्रश्नीसूत्रार्थे संपूर्णम् . . . संवत् १७९४ वर्षे शके १६५९ प्रवर्त्तमाने दक्षिणायनगते श्रीसूर्यहेमंत चतुर्ती माहानागत्यप्रद शुभकारि मार्गेश्वर्ये मासे कृष्णपक्षे द्वादशी तिथौ बुद्धवासरे मेउ ग्रामे पूज्य च्छुषि श्री ५ केशवजी तत्सिष्य च्छुषि श्री ५ पेमजी तत्सिष्य च्छुषि श्री ५ श्रीमेवजी तत्सिष्य च्छुषि रहीया लिखितं श्रीरस्तु ॥

5.

Add. 26,464 A.—Foll. 1—8; 9½ in. by 4½, 5 lines, 7¼ in. long; written about the 17th century. [WILLIAM ERSKINE.]

चउसरण प्रकरण (चतुःशरण सूत्र)

Chausarana-prakarana (Chatuḥśarana-sūtra).

The four essentials of Jain emancipation, the Prakrit text of the first Paṇṇa, with a Gujarati interlinear gloss (*ṭabā*).

Text begins :

ॐ नमः ॥ सावज्ज जोगविरई । उक्किन्नण गुणवउ अ पडवेत्ती ।
सिलियस्स निंदणावण । तिगिच्छ गुणधारणाचेव ॥ १ ॥
चारित्तस्स विमोही । कीरइ सामाइ एणकिलइ हय ।
सावज्जेअ रजोगाण वज्जणा सेवणत्तउ ॥ २ ॥

Gloss begins : ॐ नामः ॥ शास्त्रनी आदिनइ विषइ मंगलीकनई काजिइ ग्रंथकार ते मंगलीकरूप जे ६ छ आव[श्य]क पहिला तेहना नाम कहि छइ सावद्य योग कहिता पाप सहित व्यापार तेह नीर्वरति कहिता परित्याग ऊक्कीत्ते[*sic*] कहिता २५ नीगुणावत साधुनीप्रतिथीकरनु स्तवन २ च पुनः कहिता वांदवानी भक्ति खलित कहिता व्रतना अतीचार व्रण कहिता तेहनी निंदा ॥

The work is in 62 ślokas. A copy of it, in 88 ślokas, is described in Rajendralala Mitra's 'Notices,' vol. x., p. 11. The Gujarati commentary was written for the edification of Ratnahamṣa Gaṇi, the pupil of Vinayahamṣa Gaṇi, during the pontificate of Udayavimala Sūri, and is dated Wednesday, the 8th Śrāvaṇa-*sudi*, Samvat 1735.

Colophon : इति श्री चउसरण प्रकर्ण संपूर्ण ॥ संवत् १७३५ वर्षे आवण सुदि अष्टमी बुद्धवासरे ॥ गणि श्री विनयहंस सोय्य मुनि रत्नहंस पठनाथे ॥

The commentary ends : इति चउसरणप्रकर्ण संपूर्ण ॥ भट्टारक श्री ५ श्री उदियविमल सूरि राज्ये संवत्ता श्री सत्तर-पात्रीशा वर्षे सावण सुदि आठिम दिने बुद्धवार संयुक्त ॥ ५० श्री विनयहंस गणि तत् शीष्य गणि श्री रत्नहंसनि भणवा वाचवा टवा अरथ संपूर्ण ॥

6.

Or. 2105 B.—Foll. 2—54 (२-५४); 4½ in. by 10; 16 lines, 8¾ in. long; apparently written in the 18th century.

षडावश्यकसूत्र

Ṣaḍāvaśyaka-sūtra.

The Prakrit text of the second Mūlasūtra of the Jain Canon, accompanied by a Gujarati commentary (*bālāvabodha*) by Nemihaṃsa (?) Gaṇi.

The manuscript is imperfect, the first leaf being wanting. The text of the original sūtra is in six chapters, of which the first and fifth are not included in this work, viz. Sāmayika, or the equality of created beings, and Kāyotsarga, or the separation of the soul from the body.

The remaining four chapters, contained in this work, are as follows :—

1. Devavandanā, also called Chaityavandanā, in praise of the 24 Tīrthaṅkaras; ending at fol. 23a, l. 10.

2. Guruvandanā, on the salutation and respect to be paid to Sādhus, or holy men; ending at fol. 29a, l. 12.

3. Pratikramaṇa, on confession of evil actions; ending at fol. 50a, l. 4.

4. Pratyākhyāna, on the renunciation of wordly pleasures, and the observance of the 12 *vratas*.

In the colophon the author of the commentary is said to be Temahaṃsa Gaṇi (probably a scribe's error for Nemihaṃsa), the

pupil of Somasundara Sūri (Samvat 1430—1499), and of Jayachandra Sūri (pupil of Somasundara), of the Tapā-gachchha.

Ends : श्रीषडावश्यक बालाविबोध संपूर्ण हुं ॥ छ ॥ एहमाहि चारि अधिकार । पहिलउ अधिकार देववंदना १ बीजइ गुरुवंदना २ बीजइ पट्टिकमण्डं ३ चउयइ पञ्चकवाण ४ ॥ इति श्रीतपागच्छनायक सकल सुविहितपुरं श्रीसोमसुंदर सूरि श्रीजयचंद्रसूरि. पदकमलसंसेवित शिष्य पंडित तेमहंस गणिना आद्वराभर्यनया कृतोयं षडावश्यक बालाविबोध आचंद्रार्क तेद्यात्[*sic*] ॥ छ ॥ ग्रंथाय ३१०० ॥

7.

Or. 4531.—Foll. 57; 4¾ in. by 10; 5 and 6 lines, about 8½ in. long; written in Nagari of the 18th century. [COL. S. B. MILES.]

दशवैकालिक सूत्र

Daśavaiikālīka-sūtra.

The Prakrit text of the third Mūlasūtra, by Śayyambhava, with an interlinear Gujarati gloss.

Begins :

धम्मो मंगलमुक्कडं । Gloss : दुर्गत पडता जीवने धरी राखे ते भणी धरम कहियै मंगलीक उतकष्ट ते कुण ।

अहिंसा संजमो तवो । — अ० श्रीजीवदया सं० सतरै भेदे संजम छारे भेदे तप कहियइ ।

देवा वि ते नमसंति । — देवता राजादिक तेहनै नमसकार करइ ।

जस्स धम्मे सया मणो ॥ १ ॥ — जे जीवतुं एहवा धर्मेनै विवै मन हुइ ॥ १ ॥

जहा दुमस्स पुप्फेसु । — जिम वृक्षना फुलनै विवै ।

भमरो आवियइ रसं । — भमर मृयादाइ पियै रसनै ते भमरो ।

न य पुप्फं किलामेइ । — न उपजावै फुलनै किलामना बाधा पीडा ।

सो य पीण्डे अप्पयं ॥ २ ॥ — ते भमर नृपति पमाडै आपणी आत्मानइ ॥ २ ॥

The last leaf of the manuscript, containing the three concluding verses, is wanting.

8.

Add. 26,463.—Foll. 182; 10 in. by $4\frac{1}{2}$; about 14 lines, $7\frac{1}{4}$ in. long; dated Samvat 1787 (A.D. 1730). [WILLIAM ERSKINE.]

कल्पसूत्र

Kalpasūtra.

The Prakrit text of the first two books of the Kalpasūtra of Bhadrabāhu, with a Gujarati commentary by Sukhasāgara Gaṇi, pupil of Dīpasāgara Gaṇi.

The Kalpasūtra consists of three distinct works attributed to Bhadrabāhu, viz.: 1. Jinacharitra, or Lives of Jinās, 2. Sthavirāvalī, or List of the Sthaviras, and 3. Sāmāchārī, or Rules of conduct for Yatis.* The present manuscript contains the text of the first two parts only, divided into eight chapters (*vyākhyāna*), with an extensive commentary, partly interlineary.

The work begins with 7 leaves of introduction by the commentator, of which the first is missing, and the three following are somewhat damaged.

Text begins (fol. 6b): नमो अरिहंताय नमो सिद्धाय नमो आयरियाय नमो उवञ्ज्हायाय नमो लोएसञ्जसाहूयं एसो पंचनमुञ्जारो सञ्जपावप्पणासणो मंगलायं च सञ्जेसिं पढमं हवई मंगलं ॥ तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पंच-हत्थुत्तरे होत्था तंजहा हत्थुत्तराहिं चुए चइत्ता गळं वळ्ळते ॥

Commentary: नमो क० नमस्कार हुउ अरिहं क० वेरीरागड्डेय रूप तथा कामक्रोधमदहर्षरागड्डेय रूप वयरी तथा यात्री कर्म रूप च्यारे वेरीनाहंतकहता हणनार एहवा अरिहंत नामादि ४ निक्षेपायुक्त तथा अपाया अपगमातिशय १ पूजातिशय २ वचनातिशय ३ ज्ञानातिशय ४ अने आठ प्रातिहार्ये एवं १२ गुणें करी विराजमान ए प्रथम पदनो अर्थ ।

नमस्कार हुउ सिद्धाय क० सिद्धने धम्या छे आठ कर्मरूप मल जेणें एहवा सिद्ध निःस्पन्न दशा पाय्या निरुपाधिक भावें आठ गुणें विराजमान &c.

* See Jacobi's edition, with introduction and notes, in Band vii. of the *Abhandlungen für die Kunde des Morgenlandes*.

This copy was made by Ratnasaubhāgya, pupil of Devasaubhāgya Muni, and completed on Monday, the 10th Chaitra-sudi, Samvat 1785.

Colophon: इति श्रीमत्कविकुलकमलप्रबोधनतरणि किरणि पं० श्रीदीपसागर गणि तच्छिष्यतुजिष्य पं० सुखसागर ग। विरचिते कल्पसूत्रार्थप्रकाशे स्तिबुकार्थे रूपे अष्टम क्षण प्रकाशः संपूर्णम् ॥ . . . संवत् १७८७ वर्षे चैत्र शुदि १० सोमे । सकल पंडितशिरोमणि पंडित श्री १०८ श्रीश्रीश्री देवसौभाग्य मुनि शिष्य रत्नसौभाग्य लिपिकृतं ॥

9.

Add. 26,453 B. Foll. 108—115 (१-८); $9\frac{1}{2}$ in. by $4\frac{1}{4}$; 5 lines, 7 in. long; dated Samvat 1821 (A.D. 1764).

भक्तामरस्तोत्र

Bhaktāmarastotra.

A hymn of praise to Ādinātha, in 48 verses, by Mānatuṅgāchārya. Sanskrit text, with an interlinear Gujarati commentary by Ṛishi Dayārāma.

Text begins: भक्तामरप्रणतमौलिमणिप्रभाणा मुद्योत-कंदलितपापतमोचितातं सम्यक्प्रणम्यजिनपादयुगंयुगादा वालं-वतंभवजलेपतताजनानं ॥ १ ॥

Commentary begins: ईहां श्री आदिनाथ प्रथम तीर्थंकर तेहनी स्तुति मानतुंग आचार्य करै छै केहवा छै श्री आदिनाथ ॥ भक्त जे अमर देवता ते प्रणमता छै कहितां नमता छै तेहनै मस्तकै छै मौलिक० मुगट तेहमोहि फटिक रत्न एहवी मणि तेहनी जे प्रभा तेहनै जिनपद जे ते उद्योतकारी छै ॥

At the conclusion of the work the commentator, Dayārāma, states that he is the pupil of Sujānaji, and that he wrote it for the perusal of his pupil Rāychand, during the pontificate of Bhima Sena.

लि । पूज्यप्रवर पंडित मंडलाचार्य स्वविर श्रीमहांत शास-णोद्योतकारकस्य । श्री १०८ श्री भोमसेनजी जीत्यट्टे(?) विद्य-मानं पूज्यप्रवर पंडित स्वविर पदधारक जगज्जीवितारक पू । स्वविरजी च । श्री ५ श्रीसुजाणजी जीतदंतेवासि च । दया-रामस्य लेखि वाचनार्थे शिष्य च । रायचंदस्य हेतोः ॥

This copy was made at Bagsarpur* in Kathiawar, and is dated the first day of Āśvina-badi, Samvat 1821.

सं १८२१ ना मिति आसोवदि प्रतिपदिने श्रीवगसरपुर काठी-यावाड देश मध्ये ॥

Colophon: इति श्री आदिनाथ भक्तामस्तोत्र मानतुंग आचार्य विरचिते महासुखदायक संपूर्ण ॥ लि । पूज्यप्रवर पंडित विद्वज्जनश्रुतचूडामणि पूज्य स्थविरपदधारक पूज्य स्थविरजी श्री १०८ श्रीचुमिराजजी श्री सुमानजीजीश्वरंजीजी ॥

10.

Or. 5186.—Foll. 43; 4½ in. by 10½; 15 lines, 8½ in. long; dated Samvat 1556 (A.D. 1499). [Dr. H. JACOBI.]

योगशास्त्र

Yogaśāstra.

The Prakrit text of the first four chapters (*prakāśa*) of Hemachandra Āchārya's exposition of the Yoga aphorisms of Patañjali, with a Gujarati gloss.

Begins: ॐ नमः । श्रीसर्वज्ञायनमः ॥ श्रीसिद्धांतसागर सूरिगुरुभ्योनमः ॥ अहं ॥ श्रीमहावीरायनमः ॥ नमो दुर्वार ॥ अस्य व्याख्या ॥ महावीरायनमः ॥ श्रीमहावीर देव रहई नमस्कार हुइ ॥ किंविशिष्टाय महावीराय दुर्वार रागादि वैरि वारनिवारिणे । दुर्वार वारिवा अक्षय्य रागादि वैरि भणीई अंतरंगवदुरी तेहतणावार समूह रहई निवारइ छई ॥

Hemachandra, the celebrated Jain writer and grammarian, and author of this work, was born in Samvat 1145, and died in Samvat 1229.†

The text in Windisch's printed edition, in Roman characters,‡ begins with the words नमो दुर्वाररागादिवैरिवारनिवारणे.

In the preceding *namaskāras* the commentator offers salutations to his *guru* Siddhānta-sāgara Sūri, who lived Samvat 1506—1560.§

* Probably the Bagāsra of Hunter's *Gazetteer*.

† See Weber, ii., p. 1006.

‡ *Zeitschrift der D. Morg. Ges.*, Bd. xxviii., p. 192. Leipzig, 1874.

§ See Peterson's *Fourth Report*, p. cxxxii.

11.

Or. 2116 C.—Foll. 51—93 (१—४२); 10 in. by 4½; 4 to 7 lines, about 8½ in. long; written about the 17th century.

संघयणी (संग्रहणीसूत्र)

Saṅghayaṇī (Saṅgrahaṇī-sūtra).

A work on Jain cosmography, in Prakrit, by Chandra Sūri, with a Gujarati commentary (*tabā*).

The text with comments begins:

नमिउ अरिहंताई । नमस्कार करीनइ अरिहंत सिद्ध आचार्य उपाध्यायादिकनइ ॥

ठिई भवणे गाहणाय पत्तेयं । देवतादिकनी स्थिति कहिस्यइ देवतादिकना भवन कहोए देव नारकी मनुष्य तियेच प्रत्येक २ चवण देहमान कहिस्युं ॥

सुर नारयाण बुच्छं । जू जू देवता नारकीनो घर हुइ तियेच माण मनिन हुइ ॥

नर तिरियाण विणाभुवणं । मनुष्य तियेचना भवन पाषइ मनुष्य तियेच भवन कहिस्युं नही ॥

Chandra Sūri belonged to the Harsorā (हरसोरा) i.e. Harshapuriya-gachchha. He was a pupil of Hemachandra Sūri, founder of the Maladhārī line, who flourished about the latter part of the 11th century A.D.*

The Saṅgrahaṇī-sūtra is an abridgment of a larger work (*Bṛihat saṅgrahaṇī-sūtra*), written by Jinabhadra Gaṇi Kshamāsramaṇa, whose pontificate dates, according to Klatt,† from Samvat 585 to 645.

This copy contains 291 gāthās. The Gujarati commentary is anonymous, and consists chiefly of interlinear annotations, with explanatory tables. There are also several roughly executed coloured diagrams and illustrations.

The work has been published in vol. iv. of the *Prakarāṇa-ratnākara*, with a commentary

* Professor Peterson notices a copy of a work by Hemachandra, written "with his own hand, Samvat 1164," *Fourth Report*, p. cxi.

† *Jaina-onomasticon*, p. 14.

(*bālāvabodha*) in modern Gujarati by Śiva-nidhāna. The text is in 318 gāthās. The commentator states that the Bṛihat saṅgrahaṇī-sūtra of Jinabhadra Gaṇi is in 500 gāthās.* A copy of this larger work, with a commentary by Malayagiri, is noticed by S. R. Bhandarkar† as consisting of 5000 ślokas, the commentary being in 4500 verses.‡

12.

Add. 26,365.—Foll. 53; 10¼ in. by 4½; 5 lines, about 8 in. long; apparently written in the 17th century. [WILLIAM ERSKINE.]

Another copy of the Prakrit text, with Gujarati comments.

The text in this copy is in 337 verses. The interlinear and marginal notes and comments differ from those in the preceding manuscript, and occasionally bear some resemblance to the commentary of Śiva-nidhāna.

There are no diagrams or illustrations. The first few leaves are damaged at the edges.

13.

Or. 2117 B.—Foll. 19—40 (१-२२); 4½ in. by 11¼; about 9 lines, 9¼ in. long; dated Saṃvat 1718 (A.D. 1661).

लघु क्षेत्रसमासप्रकरण

Laghu-kshetrasamāsa-prakaraṇa.

A system of geography according to the Jains, in Prakrit verse, by Ratnaśekhara Sūri, with notes in Gujarati.

Text begins :

वीरं जयसेहरपय पयद्वियं पणमिक्ख सुगुरुं च
मंदन्ति ससरणङ्का खिन्नवियाराणु मुञ्छामि १

* See *Prakaraṇa-ratnākara*, vol. iv., p. 34, also p. 183.

† *Deccan Catalogue*, p. 333, no. 336.

‡ *Ibid.*, p. 335, no. 352.

तिरिण्णरनुक्खि जे असंख्खदीवो दहोउ ते सञ्जे
उद्धार पलिय पणवीसं कोडि २उ समयतुल्ला २

Ratnaśekhara Sūri belonged to the Nagpur branch of the Tapā-gachchha. He was the pupil of Vajrasena, and is the author of Śrīpālacharitra, which he dictated, "in Saṃvat 1428, to his pupil Hemachandra."*

The work is in 267 gāthās. It has been published in 263 gāthās, with a Gujarati commentary, in the 'Prakaraṇa-ratnākara,' vol. iv., pp. 185—299.

The Gujarati annotations are written in a small hand between the lines of the text, and on the margin. There are also explanatory tables and coloured diagrams.

This copy was made by Harivaṃśa Rishi, the pupil of Devīdāsa Rishi and of his preceptor Gokuladāsa Svāmī, on Friday, the first day of the dark half of Āśvina, Saṃvat 1718.

Colophon : इति श्रीलघुक्षेत्रसमासप्रकरणं समाप्तं लिख्वाप्तं
पूज्य गोकुलदास स्वामिजी व तत् शिष्य देवीदास ऋषि तस्य
शिष्य लिखतं हरिवंश ऋषि अथ संवत् १७१८ वर्षे अश्विन वदि
मावस्या शुक्रवार उज्जैनस्थित वरणावे नग्न मथे लिखेत्वा
सुभंभूयात् ।

14.

Or. 2118.—Foll. 1—154. Two copies of Ratnaśekhara Sūri's Laghu-kshetrasamāsa-prakaraṇa, with Gujarati commentaries.

A. Foll. 1—33; 9¾ in. by 4¼; 5 lines, 7½ in. long; written about the 17th century.

A copy of the Prakrit text, in 265 gāthās, with an interlinear Gujarati commentary (*tabā*) by Pārśvachandra Sūri, pupil of Sādhuratna Paṇḍit of the Nāgपुरीया Tapā-gachchha.

Commentary on the first gāthā :

वीर श्रीमहावीर केहवउ जयसेहरपयपद्वियं जयनउ शेखर
लोकनउ अय एहवउ जे पदस्थानक तिहां प्रतिष्ठित छइ वीली

* Peterson, *Fourth Report*, p. ciii.

पणमिऊण प्रणमीनइं कउण सुगुरुंच स्व आपणउ गुरु जयसेखर
सूरि तेहनइ पदि कहतां पाठि प्रतिष्ठित श्रीवयरसेन सूरि ते गुरु
जेहनउ शिष्य ते श्री रत्नसेखर सूरि कहइ छइ हं श्री वीर तथा
गुरु प्रणमीनइं छेत्रनउ विचार तेहनउ ।

अणु कहतां लवातंउछामि कहतां शिलानी परिग्रहण करिस्सुं
किसइ अर्थिं सत्सरणठा आपणनइ चीत विवानइ अर्थिं काई
मंदुति जेह भणी हूं मंदमूर्धे छूं एह पहिली गाथानउ अर्थे कहु १

Colophon to the commentary :

इति श्रीनागपुरीय तपागछे श्रीसाधुरत्न पंडितवर तत्त्विष्य
श्रीपार्श्वचंद्र सूरिंदर तेन कृत श्रीलघुछेत्रसमास विवरणं
संक्षेपत । इति श्रीलघुछेत्रसमासप्रकरणं संपूर्णं ।

B. Foll. 34—154 (१—१९१); 10½ in. by 4½;
13 lines, 8 in. long; dated Samvat 1668
(A.D. 1611).

An extensive Gujarati commentary (*bālā-
vabodha*) on Ratnaśekhara's work, by Dayā
Siṃha Gaṇi, with the Prakrit text in 262
gāthās.

In a short prologue, commencing with a
Sanskrit invocation, the commentator states
that the Kshetrasamāsa was originally com-
posed by Jinabhadra Gaṇi Kshamāśramaṇa
(Samvat 585—645), and commented on by
Malayagiri.* Several Āchāryas had subse-
quently written works (*sūtras*) and explana-
tions (*vr̥tti*) on the same subject, of whom
was Ratnaśekhara, in elucidation of whose
work the present commentary is written.
Daya Siṃha informs us that he was the
pupil of Jayatilaka Gaṇi,† and that he wrote
this work under the patronage of Ratnasimha
Sūri, who had succeeded Jayatilaka. He
further states, in a colophon to the first
chapter (fol. 128b), that he compiled it with
the approval of Udayavallabha Sūri, who
succeeded Ratnasimha Sūri.

Begins: अहं अहमिति ब्रह्मपदं परामर्शवाचकं सिद्धं ध्या-
यामि धवलममलमूलं सकलार्थसिद्धीनां । १ ।

* Bhīma Siṃha Mānaka, editor of the *Prakarana-
ratnākara*, states that it consists of more than 7,000
ślokas. See Preface to vol. iv.

† “Of the Tapā-gachchha. Third in ascent from the
Labdhisāgara who wrote, in Samvat 1557, the *Sripāla-
kāthā*.” Peterson, *Fourth Report*, p. xxxi.

अहं अहमिति ब्रह्मपदं ध्यामि । हूं ब्रह्मज्ञानं पद पंचपरामर्शनिं
ध्याउं किं शूँछि जे ब्रह्मपद परम गुरुउं छि धवल छि । अमल
निर्मल छि । सधलाइ अर्थनी सिद्धिनुं मूल छि ।

Commentary begins : हु छेत्र कहता द्वीप अनि
समुद्रनु विचार रूपीउ अणु भणीइ परिसाणुउ तेहनं कछिउ कर
गुंछउ जिन छेत्रमांहिं ल्यापड्याध्ययनु छडु कोजि तिम कि मिउं
करोनिं वीर प्रणम्य श्रीमन्महावीर जगशेखर पद प्रतिष्ठित त्रिभु-
वनना मस्तक ऊपरि मुक्ति पद प्रतिष्ठितउं छि ।

Colophon : इति श्रीछेत्रसमास श्री रत्नशेखर सूरि कृत
सूत्रनु बालाविबोध समाप्त . . . संवत् १६६८ की पोस मासेसिते
पक्षे पृथिमास्यां तिति घोभीमे लिखितं ॥

15.

Add. 26,374.—Foll. 46; 5 in. by 12; 4 lines,
9 in. long; dated Samvat 1826 (A.D. 1769).

[WILLIAM ERSKINE.]

Another copy of the text (265 gāthās), with
Pārśvachandra Sūri's interlinear commentary.

On the first leaf is a coloured representa-
tion of Mahāvira, or Vardhamāna, the last of
the 24 Jain Tirthankaras. There are also
several coloured diagrams and illustrations,
with geographical tables, and marginal notes.

Colophon to the commentary :

इति श्रीछेत्रसमासप्रकरणं ढबार्थे विरचितं श्रीमन्नागपुरीय
तपागछे श्रीसाधुरत्न पंडितप्रवर तत्त्विष्य भट्टारक श्री पार्श्वचंद्र
सुरेन्द्रवर तेन कृत मिदं छेत्रसमासढबकार्यः संवत् १८२६ ना आसो
शुदि ८ रवौ दिनै लिखित मिति ढबार्थम् ॥

The copy was written at Māhāyan Toli in
Maksudabad [*i.e.* Murshidabad], by Pandit
Mānikasāgara, pupil of Viśeshasāgara, with
the help of Sugālchand, and was completed
on Wednesday, the 3rd of Āśvina-badi, Sam-
vat 1826, *i.e.* 18th October, 1769 A.D.

Colophon to the text :

इति श्रीछेत्रसमासलघुप्रकरणं संपूर्णं ॥ संवत् १८२६ वर्षे आसो
वदि त्रितृयायां बुधवासरे विजय मूहुर्त्ते संपूर्णयि पुस्तिका श्रीशि-
खरजी प्रसादात् स ॥ सुगालचंदजी साहाय्ये श्रीमगसुदावाद नगरे
माहायन टोली मध्ये चतुर्मासक स्थितायं लिखिताच पं विशेव-
सागर[र] गण्य सिख्य पं माणिक सागरेण लिखिता आत्मायं
लेखक चिरंजीयात् शुभंभवतु ॥

16.

Or. 2133 A.—Foll. 1—36; $4\frac{1}{2}$ in. by 10; 6 lines, $8\frac{1}{2}$ in. long; written apparently in the 16th century.

दीवालीकल्प (दीपालिकाकल्प)

Dīvālikalpa (Dīpālikākalpa).

Stories in Jain Sanskrit verse illustrative of Jain virtues, by Jinasundara Sūri, with anonymous interlinear notes in Gujarati.

After invocation, the text and comments begin :—

Text:

श्रीवर्द्धमानमंगल्यः प्रदीपः प्रीवरद्युतिः ।
देवादनुत्यक्त्याणः विलसविपुलासतां ॥ १ ॥
श्रीवर्द्धमानतीर्थेसः कल्याणकमहोत्सवं ।
वस्त्रेदीपालिकाकल्पं पुण्यलक्ष्मीफलदुर्गं ॥ २ ॥

Commentary : अष्ट महाप्रातिहार्यः नीश्रिष्टः शोभाइ-
युक्त एहवाः श्रीवर्द्धमान स्वामी मंगलीकना दीपक छैं बली केहवा
छैं ॥ पुष्टी छैं कीर्ति जेहनीः अतूली बलः अनोपमः कल्याण-
काणकारीः दीपकसमानः आरोग्यनी वीलाश प्रतः वीपूल
मोटा कल्याणक संत उत्तम छैंः ते भगवंत छैं ॥ १ ॥

जननै श्रीवर्द्धमान स्वामी तीर्थेकरनईः ॥ कल्याणक महोत्सव
प्रतै केह्यै दीपालिका पर्वना कल्प आचार प्रतई विवास प्रतै
विपूल मोटा कल्याणक संत उत्तम जननी ॥ २ ॥

Jinasundara Sūri was one of the five pupils of Somasundara Sūri of the Tapā-gachchha, who was born Samvat 1430, and died Samvat 1499.*

The work is in 436 verses. The date of composition, Samvat 1483 (A.D. 1426), is expressed in verse 435 by the chronogram अग्निद्वीपविश्व, which is followed by the year १४८३. The commentator explains† that द्वीप stands for हाथी (i.e. gaja “elephant,” the equivalent for 8), and that विश्व (spelt वीस्व) is synonym-

* Peterson's *Fourth Report*, p. cxxxvi.

† वर्ष नाम कहैं छैं अणै वर्ष कीथो अग्नि द्वीप हाथी वीस्व
जग एतलैः १४ ॥

ous with जग (i.e. जगत् ‘universe’), and expresses the number 14.*

The first story is of the conversion to Jainism of Samprati, king of Ujjain, by Suhasti.†

Colophon : इति तपागच्छाधिराजः श्रीश्रीमसूंदरसूरीः
शिष्य भट्टारक श्रीजिनसूंदरशूरी विरचितायां ॥ श्रीदीपाली-
काकल्प संपूर्णः मुनी विवेकवीजय लिपो कृतः धनेरास्याते ॥

Copyist :—Muni Vivekavijaya, pupil of Riddhivijaya Gaṇi, who was the pupil of Lālavijaya Gaṇi. पं लालवीजय गणी शिष्यः पंः चृद्धि-
वीजय गणी शिष्यः विवेकवीजय लिपो कृतं ॥

17.

Add. 26,366.—Foll. 91; $9\frac{1}{4}$ in. by 5; 5 lines, $3\frac{3}{4}$ in. long; written apparently in the 18th century.
[WILLIAM ERSKINE.]

Another copy of the text, with Gujarati interlinear notes, practically the same as those in the preceding manuscript, but somewhat abridged.

This copy is incomplete, extending only as far as verse 365.

18.

Or. 2114 B.—Foll. 40—95 (१-५६); 10 in. by $4\frac{1}{4}$; 13 lines, $8\frac{1}{4}$ in. long; dated Samvat 1543 (A.D. 1486).

उपदेशमालाप्रकरण

Upadeśamālā-prakarṇa.

A summary of Jain religious duties in Prakrit verse, by Dharmadāsa Gaṇi, with a Gujarati commentary (*bālāvabodha*) by Nanna Sūri of the Koranṭa-gachchha.

* An equivalent for the *loka* given by Burnell, *South Indian Palaeography*, p. 78.

† See Bhandarkar's *Report*, 1883–84, p. 135.

Heading : श्री उपदेशमालार्थे बालानामवबोधकं ॥ ग्रंथनञ्ज
प्रारंभि नमस्कार कहइ छइ ।

Text begins :

नमिज्ज जिनवरिंदे । इंदनरिंदिच्चि ए तिलोयगुरु ।

उवएसमालमिणमो । वुच्चाभि गुरुवएसेणं ॥ १ ॥

Commentary : जिनवरेंद्र तीर्थेकर नमस्कारीनइ हउं
गुरुनइ उपदेशिइ ए उपदेश तणी अेणि कहिसु जिनवरेंद्र किसिया
छइ । इंद्र अनइ नरेंद्र राजाने पूजित छइ । वली किसिया छइ ।
त्रिभुवनना गुरु छइ ॥ १ ॥

जगचूडामणिभूउं उसभो वीरो तिलोयसिरितिलउ ।

एगो लोगाइच्चो । एगो चरकू तिहुअणस्स ॥ २ ॥

श्री आदिनाथ विश्व हुइं चूडामणि मुकुट समान हुउ । श्री
महावीर त्रिभुवननी लक्ष्मीनइं तिलक सरीषउ छइ । एक श्री
आदिनाथ लोकनइं सूर्य समान । अनइ एक श्रीमहावीर त्रिभु-
वननइं लोचन समान ॥ २ ॥

The text is in 544 *ślokas*. Rajendralala Mitra notices two copies, one in 691 *ślokas* (viii., p. 142), the other in 767 (x., p. 46).

It is stated in the colophon that this commentary was made in Samvat 1543, by Nanna Sūri, the pupil of Sāvadeva (i.e. Sarvadeva), the head of the Koranṭa-gachchha, and was copied that same year by Guṇavardhana Gaṇi, pupil of Nanna Sūri, for the edification of the wife of Shāh Rūpchand, a Śrāvikā.

Colophon : इति श्री उपदेशमालाप्रकरण अक्षरार्थे
बालावबोधः संपूर्णः ॥ श्री कोरंटगणाधिप सूरि श्रीसावदेवगुरु-
शिष्यः । स्तंभनकपुरे त्रिचतुस्तिथि १५४३ वर्षे नरसूरिगुरुः ।
उपदेशमालिकायाश्चकार बालावबोधमालोक्य । वृत्तिं पूर्वविकृतौ
तथापि शोधयामासित्तिपुणैः ॥ २ युग्मं ॥ समूत्रं ग्रंथाग्रं ॥ १९८१ ॥
संवत् १५४३ वर्षे आसो वदि १० रवौ । श्रीकोरंटगछे श्री नरसूरि-
शिष्य गणि गुणवर्द्धनेन लिखितं ॥ साह रूपचंद भायै सुआचिका
मणकाई पठनाय ॥

19.

Add. 26,452 A.—Foll. 1—26 (१-२७); 10 in. by
5; 3 lines, 8¼ in. long; written about the
18th century. [WILLIAM ERSKINE.]

नवतत्त्व

Navatattva.

An exposition of the Nine Principles of
Jain philosophy. Prakrit text, with a Gujarati

interlinear commentary (*bālāvabodha*) by Jnā-
navimala Sūri.

The work begins with an ascription of
praise to Pārśvanātha, and a few remarks by
the commentator.

हँ नमः श्रीपार्श्वपरामश्वरायः ॥ हँ नमः पार्श्वनाथाय शंखेश्व
राख्यतायिने लिखाभि सुखबोधार्थं नवतत्त्वस्य वार्त्तिकम् १ तत्त्वतेस्युं
कहीई आपापणा स्वरूपपणुं ते तत्त्व तेहनो विचार लिखीई छइ
हवई नवतत्त्वना नाम कहइ छइ ॥

Text begins : जीवा १ जीवा २ पुणं ३ पावा ४ सव ५
संवरोय ६ निज्जारणा ७ बांधो ८ मुक्खोय ९ तहा नवतत्त्वा हुंति
नायद्वा ॥ १ ॥

Commentary begins : प्रथम जीवतत्त्व १ चेतना
लक्षण संज्ञा चेष्टारूप १ ॥ बीजुं अजीवतत्त्व २ ते चेतना रहित
संज्ञा चेष्टा नही ॥ बीजुं पुण्यतत्त्व शुभ सुख कर्म ३ ॥ चोपुं
पापतत्त्व ४ अशुभ दुख कर्म ४ ॥ पांचुमुं आश्रवतत्त्व ५ जेणे करी
शुभ अशुभ कर्म आवइ ते ॥ छहुं संवरतत्त्व ६ शुभाशुभ कर्म
आवतां रोकई तेच कहतां वली ॥ सातमुं निजैरातत्त्व ७ जेणइं
करी करी कर्मेनइं शोषीई पातलां करोई ॥

The Navatattva has been translated by the
Rev. J. Stevenson, appended to his transla-
tion of the Kalpasūtra. See also Colebrooke's
"Essays," vol. i., pp. 405 and 444, and
Wilson's "Sects of the Hindus," vol. i.
(London, 1861), pp. 306, *et seq.*

The Prakrit text, in 59 verses, with a
modern Gujarati commentary, was published
at Bombay (2nd edition) in 1884. It is,
with the exception of one or two verses,
almost identical with the text in the present
copy as far as verse 55, where this manu-
script ends.

There is considerable confusion in the
numbering of the *gāthas*. The one following
33 (fol. 13b) is numbered 36; then comes
another 33 up to 40, followed by 36 to 47,
the next, and final, verse being numbered 50.
So also, number १९ has been omitted in the
enumeration of the leaves, the text following
on from leaf १८ without a break.

In the colophon to the text, as also in the
commentary thereon, the authorship of the
work is attributed to Maṇiratna Sūri of the
Tapā-gachchha. The commentary, written by

Jñānavimala Sūri, and revised by Sukha-sāgara, is dated Taranipur, Samvat 1773 (A.D. 1616), the year being expressed by the chronogram गुणमुनिमुनीदु.

Colophon : इति नवतत्त विचारो लिहिउ भग्नाण जाणण निमित्तं संखित्तो उद्धरिउ लिहिउ मणिरयण सूरिहिं ॥ ५१ ॥

Commentary : ईलिख्यो संक्षेपथी भग्नाण कहतां भव्य प्राणीनइं जाणण निमित्तं कहतां जाणावाहेतु स्वरूपइं उद्धरयो सिद्धांत समुद्रमाहिथी कुणइं श्रीमाणीरत्न सूरि श्रीसोमप्रसूरी-सतीर्थी श्रीमत्तपागच्छालंकारहार तिणइं उद्धरयो आवश्यक नियुक्ति मध्ये नवतत्त छइं । तथा वाणांगवृत्ति मध्ये गाथा मध्ये छइं तेहनो उद्धार करी विशेष गाथाइं करी लिख्यो छइं ॥ श्रीनवतत्त पदार्थ प्रकटन पद विवरण मया लिखितं । श्रीज्ञान-विमल सूर नाम्ना लोकोक्तिरूपच १ मंदमतिबोध कृतये तरणिपुरे गुणमुनिमुनीदु मिते वर्षे हर्षेणंदबोधिकरं भव भव्यानां २ प्रथमोदशे लिखितं । सुखसामरे कविवरेण संसोधम् ॥ इति श्रीनवतत्त-बालावबोध संपूर्ण ॥

20.

Or. 2112 A.—Foll. 1—16; 10½ in. by 4½; 15 lines, 9¼ in. long; Jain Nagari of 17th to 18th century.

An abridged copy of the text, with a Gujarati commentary (*bālāvabodha*) by Muni Ratnasimha, pupil of Muni Ratnasūri of the Āgama-gachchha.

The manuscript begins with a copy of 26 verses of the Navatattva, the last being the 53rd in the printed edition of Bombay, 1884. The verses of the text are also introduced in the course of the commentary, which begins :—

पहिलुं जीवतत्त । बीजजउ अजीवतत्त । बीजउं पुत्रतत्त । चउथउ पापतत्त । पांचमउं आश्रवतत्त । छठउं संवरतत्त । साततमउं निज्जैरातत्त । आठमउं बंधतत्त । नवमउं मोक्षतत्त ॥ ए नवतत्तनाम जाणवां ॥ हिं एह नवतत्तना मोटा भेदनी संख्या कह छइं ॥

Colophon : इति श्रीनवतत्तबालावबोध लिखितमिदं ॥ इति ज्ञाननवतत्तबालावबोध पठनार्थ ॥ श्री आगमगच्छे श्रीमुनि-रत्नसूरिः सिष्य मुनिरत्नसिधः ॥

21.

Add. 26,464 C.—Foll. 21—30 (1-20); 10 in. by 4¼; 5 lines, 8½ in. long; dated Samvat 1793 (A.D. 1737). [WILLIAM ERSKINE.]

जीवविचारसूत्र

Jivavichārasūtra.

A Prakrit treatise in 51 verses on life in all its manifestations, with an interlinear Gujarati commentary. Followed by the Navatattva (see no. 19), with a Gujarati commentary by Pārśvachandra Sūri.*

Text begins : भुवणपईववीरं नमिज्जण भणामि अबुह बोहणत्थं जीवसरुवं किंचिचि जह भणियं पुत्र सूरिहिं ॥ १ ॥ जीवा मुत्ता संसारीणोय तस थावराय संसारी पुढवी जल जलण वाज वणस्सई थावरानेआ ॥ २ ॥

Commentary begins : भुवण त्रिभुवन . . . विधे प्रदीप दीवा समान एहवा माहवीर प्रति ॥ नमस्कार करीनें भणामि कहीसिंमु अर्थे अबोध कहीई अजाण मूधे अबोध जाणवाने अर्थे ॥ जीवतुं स्वरूप आकार किंचिचि कहतां कांइ कथो मुंख्यु (?) कहिस्ये संक्षेप मात्र जिम भयुं कहतां कहुं ॥ पूर्वोचार्थ परंपरागत गणधर तेणे जिम कहुं छे तिम कहीई ॥ जीवना बे भेद एक मुत्त कहीई सिद्धना जीव बीजा संसारी जीव ए बे भेद जाणवा ॥ संसारी जीवना बे भेद एक त्रमनउ भेद बीजउं थावरनो भेद ॥ तेमाहिं थावरना भेद कहे छइं पृथवी माटी १ जल पांणी २ जलण आगि ३ वाज वायरज ४ वणस्सइं क्काडनी जाति ५ ए पांच भेद ॥

The text of the Navatattva (fol. 26a) is in 44 verses, the last verse being the 54th in the printed edition of Bombay, 1884. The commentary, by Pārśvachandra Sūri, is inter-linear, and begins :—

जीवतत्त १ अजीवतत्त २ पुण्यतत्त ३ पापतत्त ४ आश्रवतत्त ५ संवरतत्त ६ निज्जैरातत्त ७ बंधतत्त ८ मोक्षतत्त ९ तथा आगमोक्त १ नवे हुई जाणिवां तत्त ॥ चउद भेद जीवना १४ चउद भेद अजीवना १४ पुण्यप्रकृतिना बेतालीस पापप्रकृतिना व्यासी भेद हुई ८२ बेतालीस भेद आश्रवना ४२ संवरना सत्तावन भेद ५१

* Probably the Pārśvachandra noticed in Peterson's *Fourth Report*, p. lxxvii, the "author, in Samvat 1597, of a vārttika on the Chatuḥsaraṇaprakīrnaka of Vīrabhadrasādhu."

बार भेद निज्जराना १२ कर्मबंधना चार भेद ४ मोक्षतत्त्वना नव भेद ९ ए नव जाणवा तत्त्वना भेद अनुक्रमि ॥

This copy, written by Ratnasaubhāgya Gaṇi at Darbhāvati, is dated Thursday, the 8th of Jyeshṭha-sudi, Samvat 1793, Śaka 1659 = A.D. 1737.

संवत् १७९३ वर्षे शाके १६५९ नो ज्येष्ठ शुदि ८ गुरौ गणि रत्नसौभग्य लिखितं द्धभावती नगरे शुभभवतुः कल्याणमस्तुः ॥

22.

Add. 26,367.—Foll. 38; 12½ in. by 8½; 12 to 14 lines, about 8 in. long; written on European paper, water-marked “Jos. & Em. Ralph Azulay”; dated Bombay, Samvat 1864 (A.D. 1808). [WILLIAM ERSKINE.]

सम्यक्कौमुदी

Samyaktvakauṃudī.

A collection of eight stories, in Jaina Sanskrit, illustrating the eight principal duties of the Jains, with an interlinear Gujarati translation. See Rajendralala Mitra's ‘Notices of Sanskrit MSS.’ vol. viii., p. 231, no. 2790.

Text :	Commentary :
श्रीजिनांपनम	— श्रीपार्श्वनांथायनम ॥
श्रीवज्रैमानमानंम्य	— श्रीवज्रैमानं चउविसमा तिथंकरने नमस्कार करि ।
जिनदेवजगतप्रभु	— यिणते केहवों छे तिन भुवननों नायक
वृक्षेहंकौमदिनृणां	— केह छे हुं सम्यकतकौमदिनि कथा कहुं छुं
सम्यक्गुणहेतवे ॥ १ ॥	— जे सम्यक्कारि आवक
अथ जंबुदिवं भरतक्षेत्रं	— ए जंबुद्विप भरतक्षेत्रेने विषे
मगधविषये	— मगधदेशं
राजगरियागर्था	— राजगृहं नगया
सततपरवृत्तौस्तवं	— तिण नगरिई निरंतर महोच्चव होई छे
प्रभुतवरजनिलयं	— प्रभुत याणा जैन चैत छे
जिनधर्माचारौस्तवं	— वाम २ जिनधरमनां गित गाई छे
सहितंआवकं	— सावक सहित छे ॥

Colophon : संवत् १८६४ नां वरषे मुबइमथे कांठमड्डे कोरटना मालामड्डे समकितकौमदि लिखितं मास चइतर वदि २

दीनें लषीस्तं श्री तैलाद्रुषे जलाद्रुषे रषसें सीतल बंधनांत मुरष हस्तेन दास्ययां एवंवदिति पुस्तिका १ कीहां कंचन किहां मलि-यागोरी किहां सायर किहां नीर जिम जिम पडे वय तडी तिम तिम सहे सरिर ॥

23.

Add. 26,464 E.—Foll. 45-46 (१-२); 9½ in. by 4½; 5 lines, 7½ in. long; Jain Nagari, about the 18th century.

[WILLIAM ERSKINE.]

संधाराविधि

Santhārāvidhi.

A Prakrit poem, in 14 verses, on the deliverance of the soul from 18 deadly sins, with an interlinear Gujarati version.

Text begins : ॐ नमः ॥ निस्सहो ३ नमो खमा सम-णाणं गोयमाईणं महामुणोणं नमो अरिहंताणं वार ३ करेमि भंते सामाइयं वार ३ अणुजाणह जिडिज्जा (?) अणुजाणह परम गुरु गुरुगुण रयणाहिंमंडिय सरीरा बहु पडिपुत्ता पोरसिराई संधारइ ठाएमि १

Gujarati version begins :

बाह्य अम्यंतर परिग्रह निषेधाउ नमस्कार हउं क्षमावंत अमण चृषीश्चरनइ श्रीगौतमस्वामि प्रमुखाज मोटा चृषि तेहनइं प्रणाम करी नउकार कहोनइ वार ३ करेमि भंते सामाइयं कहियइ वार ३ एतलइ संधारनां वली दोखा संभारीइ छइ हवइ पहिलुं संधारना गुरु कन्हलि अनुज्ञा मांगिवा भणइ मज्जरइ । अणुजाणह । अनुज्ञा दिउ । जेष्ठ पवयौयइ करी जेवडा गुरु अनइ अनुज्ञा दिउ परम गुरु आगिलापूज गुरु ते केहवा छइ ॥ गुरु आज गुणरूपीयां रत्न तेणइ करी अलंकृत शरीर छइ जेहना ॥

24.

Or. 2109 C.—Foll. 75—91 (१-१७); 4½ in. by 10; 6 lines, 8½ in. long; written in Nagari of the 17th or 18th century.

वन्दनकसूत्र

Vandanaka-sūtra.

A Prakrit work on the duties of Jain laymen (Śrāvakas), with an interlinear Gujarati commentary.

Text begins : नमो अरिहंताय । १ । नमो सिद्धार्थ । २ ।
नमो आचरिआय । ३ । नमो उवज्झायाय । ४ । नमो लोए सच्च
साहूण । ५ । एसो पंच नमुक्कारो । ६ । सच्च पावप्पणासणो । ७ ।
मंगलायं च सच्चसि । ८ । पढमं हवइ मंगलं ॥ ९ ॥ अ० ६६ पद ९
संपद ६ । छ ॥ इच्छामि खमा समणो वंदिउं जावणिज्जाए निसी-
हिआए मत्थएण वंदामि ॥ छ ॥ लघु २५ गुरु ३ एव २६ इत्या
कारेण संदिसह भगवतं ॥

Commentary begins : सामासरणि वड्ठा अरिहंत
तेहुइ माहरउ नमस्कार १ सिद्ध मुक्तिपुहना तेहुइ २ पंचविध आचा-
रपालइ ते आचार्यहुइ ३ उपाध्यायहुइ नमः ४ अट्टईद्वीप* माहि
सर्व साधुहुइ नमा ५ एष पंच परमेष्ठिहुइ नमस्कार ६ तो कन्हउ
छइ सर्व पापनउ विणासणहार ७ लोकीक लोकोत्तर जे सर्व
मंगलीक तेहसाहि पहिलाउं उत्कृष्टं ए मंगलीक कहोइ । प्रवचन
सारोद्वार माहि ईणइ ६६ अक्षर कसा छइ । वांछउ हे क्षमाण
चुषीश्वर तम्हाहुइ वांदिवा ॥ यापनीय शक्ति शक्ति सहित
आपणइं शरीरइं करी । पापचिंता निषेध करी ॥

The colophon to the text is dated Thurs-
day, the 7th Pausa-sudi, Samvat 1611 (A.D.
1554), no doubt the date of the manuscript
from which this copy was made. At the
conclusion of the commentary the work is
called Śrāddhapratikramana-sūtra. (इति श्राद्ध-
प्रतिक्रमणसूत्राणि ग्रंथ)

Colophon : इति वदनकसूत्राणि । छ ॥ सवत् १६११
वर्षे पौष शुदि ७ गुरी पंड्यापूजा लिखितं ॥

25.

Add. 26,459.—Foll. 180; 12½ in. by 8½;
written on European paper, water-marked
“Jos. & Em. Ralph Azulay.”

[WILLIAM ERSKINE.]

जंबुचरित्र

Jambucharitra.

An account of the life and previous exist-
ences of Jambūsvāmī, the last Kevalī,

* In the printed edition of the *Rāyapaseṇī-sūtra* (see
no. 4) the Prakrit लोए सच्च साहूण is explained in the
commentary as अटीद्वीपसरूपनेहमाहि सर्व साधु.

together with a number of Jain moral stories.
Prakrit text by Padmasundara, with a Guja-
rati commentary. See Peterson's 'Fourth
Report,' p. lxxv.

Text begins (fol. 3a) : तेणं कालेणं तेणं समयणं
रायगीहें नामं नयरे होंथा वणउ तथणं रायगीहें गुणसिलें नामं
चेइयें वणउ तथणं रायगिहें सेणीए नामं राया होंथा मंति
अभयनामं कुमारें चउवुद्धिनियी ॥

Commentary begins : ते काल ते विषे ते समयने
विषे राजगृहि नामे नगरि छें तिहां नगरनुं वणै न जाणवां अनेक
तिहां राजग्री जेवां नगर छें ते राजग्री नगरने विषे गुणसीला
नामे चइत छें जिहां घणुं सारुं सेहर छें ते राजगृहि नगरने
विषइ सेणीक नामे राजा मोटो महिमावंत सोभाइ सहित छइं
तेहनों मंत्रि अभयकुमार नामे प्रधान छें अनइ पुत्र छें चारें
वुद्धिकों निधान ॥

The manuscript is clearly written, but
incomplete. There are no divisions for the
chapters of the text, nor are the verses
numbered. The Gujarati commentary is
anonymous, written partly as an interlineary
gloss, and partly in several pages of lengthy
comment. A large number of Hindustani
words are used, such as, लसकर *lashkar* 'army,'
मुलक *mulk* 'country,' सेहर *shahr* 'town.' It is
therefore evidently quite a modern produc-
tion, probably the work of the scribe who
was copying the text for Mr. Erskine.

The work is prefaced by Gujarati notes,
written over an introductory text of mixed
Sanskrit, Prakrit and Gujarati, concerning
Śreṇika, king of Rājagṛīha, during whose
reign Jambūsvāmī was born in his fifth
existence, and to whom Mahāvīra Svāmī
here recounts the story of his life.

26.

Add. 26,464 F.—Foll. 47—59; 9½ in. by
4¼; 11 to 15 lines, 8 in. long. Two Jain
religious poems, written in Nagari of the
17th or 18th century.

[WILLIAM ERSKINE.]

I. Foll. 47—51 (૧—૫).

દ્વાદશભાવના*Dvādaśa-bhāvanā.*

A poem by Sakalachandra Gaṇi* on the Navatattva, or Nine Principles of religion.

Begins : રાગ રામગિરી ॥ ગૂજરી ॥ અરે વિમલ કુલક-
મલના હંસનું જીવડા ધૂવનના ભાવનું જો વિચારી જેણિ મરે મનુ
જગતિ રત્નનવિ કેલચું તેણિ નરનારિ મણિ કોડિ હારિ ॥ ૧ ॥
અરે જેણિ સમક્ષિત ધરી સુજાન મતિ અણુસરી તેણિ નરનારિ
નિજ ગતિ સમારી વિરતિ નારીવરી કુમતિ ગતિ પરીહરી તેણિ
નરનારી ભવજ કુગતિવારી ॥ ૨ ॥

Copyist :—Pandit Sūryavijaya.

Colophon : इति श्रीमहोपाध्याय श्रीसकलचंद्रगणिकृता
द्वादशभावना . . . संपूर्ण ॥ ५० सूक्षेविजयेन लीपी कृता श्रीरत्नु ॥

II. Foll. 52—59.

મહાઈની ચોપાઈ*Bhalāinī chopāi.*

A poem, in 132 verses, on the practice of a religious life. By Bhīmajī Bhārati, son and pupil of Guṇanidhi Bhārati, the pupil of Govinda Bhārati.

Begins :

સરસ્વતિ ગુણપતિ લાગૂ પાપિ । મતિ છઝરે બ્રહ્માણી માપિ ।
માઈતણુ છડે બહુ વીસ્તાર । મડે બાલક કિમપાદં વિચાર ॥ ૧ ॥
મન્દ્ર હડેઈ જતકંઠા યણુ । કોડ પૂરે માડે બાલકતણુ ।
કહિ ગોવંદ જી સૂરણ માયેમાદ । માયી તરણા મૂઠ્ઠા કરે પરિસાદ ॥ ૨ ॥

Last verse :

માડનો કવિતા ભારથી ગોવંદજી જાણિ ।
તસ્ય શિષ્ય ગુણનધિ ભારથી કાહનો નામિ ।
તસ્ય સખ સુત ભારથી ભોમજી ॥ ૩૨ ॥ ઇતિ મહાઈની ચુપડે ॥

27.

Or. 4533.—Foll. 30 ; 10 in. by 4½ ; 13 to 20 lines, 8 in. long ; written apparently in the 19th century. [COL. S. B. MILES.]

* This is probably the same author as the Sakalachandra Gaṇi, “pupil of Jinachandraganādhipa and guru of Samayasundara (Samvat 1686),” noticed by Peterson, *Fourth Report*, p. 125.

દ્રવ્યગુણપર્યાયનો રાસ*Dravyagūṇaparyāya-no rās.*

A Jain metaphysical treatise in Marwari verse, by Yaśovijaya Gaṇi, accompanied by an anonymous Gujarati commentary (*bālāva-bodha*). See the Hindi MSS. Cat., p. 5a.

The work is prefaced by a Sanskrit *śloka* and Gujarati comment, as follows :—

एद्रष्ट्रेणितंतनत्वाजिनंतनत्वाथेदेशिनं प्रबंधेलोकवाचात्रलेशार्थैः
कश्चिदुच्यते । १ । तिहा प्रथम गुरुने नमस्कार करीने प्रयोजन
सहित अभिधेय देशाडं छडं पहिलें बें पदे मंगलाचरण देशास्यु
नमस्कार करयाते १ आत्मारथी इहां अधिकारी २ तेहने अवबोध
थास्यें उपकाररूप प्रयोजनइ द्रव्यनो अनुयोग ते इहां अधिकार
प्रयोजन सहित अभिधेय देशाडं छडं ॥

The commentary on the text, published in the ‘Prakarāṇa-ratnākara,’ vol. i., pp. 337—412 (Bombay, 1876), begins :—

अजीतविजय पंडित अनंइ अनीयविजय पंडित ए बेंहु गुरुने
चित्रमाहि संभारीने आत्मारथी ज्ञानरुचि जीवना उपकारनेहेते
द्रव्यानुयोग विचार करूं छुं अनुयोग कहिं सूत्रार्थ व्याख्यान
तेहना ४ भद शास्त्रैं कया ते कहें छें चरणकरणानुयोग आचार-
वचन आचारांगप्रमुष १ गणितानुयोग संख्याशास्त्र चंद्रप्रज्ञप्रमुष २
धर्मकथानुयोग आख्यायिकावचन ज्ञाताप्रमुष ३ द्रव्यानुयोग षट्द्रव्य-
विचार सूत्रमध्ये सूत्रकृतांग प्रकरणमध्ये समिततत्त्वार्थप्रमुष महा-
शास्त्र ४ ॥

28.

Or. 2137 C.—Foll. 55—70 (૧—૧૬) ; 4½ in. by 10½ ; 9 lines, 8½ in. long ; written in Nagari of the 18th century.

શત્રુંજય ઉદ્ધાર*Śatruñjaya-uddhāra.*

A poem, in 148 verses, in glorification of the Satrunjaya Hill, sacred to the worship of Ādinātha.* By Premavijaya.

* See Hunter's *Gazetteer*, under “Pālitāna,” vol. xi., p. 4.

Begins : राग देशाव ॥ प्रथम वस्तु ॥ रसह जिनवर रसह जिनवर । पाय प्रथमेव । श्रीसेत्रंजगुण गायसु । तीरथमान कहसुं भलेरा । सिध अनंता ईहां हूआ । जनम जनम तस टल्या फेरा ॥ तूटकः ॥ उधार संघवी संघ्या कहूंए । जिन मन निरमल पाय । प्रेमविजयं प्रेमइ कहइ । ते सारदसुपसाय ॥ १ ॥

The date of composition is expressed in the last verse of the poem by the chronogram *ऊषापती रस लेस्या मही*. Here *ऊषापति* is apparently identical with *प्रत्यूष*, which, being the name of one of the eight Vasus, would stand for the number 8; and *लेस्या* is probably 1, being used by Jain authors in the sense of *ज्वाला*,* which would no doubt have the same numerical value as *अग्निजिह्वा* i.e. 7.† Thus, with *रस* = 6, and *मही* = 1 the *Samvat* year appears to be 1768, or A.D. 1711.

29.

Or. 2105 G.—Foll. 138—161 (१—२४); $4\frac{3}{4}$ in. by 10; 17 lines, 8 in. long; dated *Samvat* 1796 (A.D. 1739).

आगमसारोद्धार

Āgamasāroddhāra.

A digest of Jain metaphysics, by Devachandra Gaṇi.‡

Begins : हिवें भव्य जीवनें प्रतिबोधवा निमित्तै मोक्षमार्गनी वचनका कहें छई ॥ तिहां प्रथम जीव अनादि कालनो मिथ्यात्वी थोसो काललवधिपामी, तीन करण करें छें हिवें प्रथम यथाप्रवृत्तिकरण १ बीजो अपूर्वकरण २ तीजो अनिवृत्तिकरण ॥ ३ ॥

Devachandra belonged to the Kharatara-gachchha, and was the pupil of Dipachandra.

* See Weber, I. S., x., p. 281.

† See the Bengali *Koshachandrikā*, by Gopīramāṇa Tarkaratna, p. 53, under the chapter called *Ankābhidhāna*.

‡ Rajendralala Mitra notices a copy of this work (vol. viii., p. 76, no. 2616), but erroneously attributes the authorship to "Parmānanda."

In a *dohā* at the conclusion of the work he states that it was completed in the year *Samvat* 1776 (A.D. 1719). It has been printed in vol. i. of the 'Prakarāṇa-ratnākara' (Bombay, 1876), and also in the 'Jainakāvya-sārasaṅgraha' (Ahmadabad, 1882), and in the 'Jainaśāstra - kathāsaṅgraha' (Ahmadabad, 1883).

Devachandra also wrote a *bālābodha* to a Sanskrit metaphysical work entitled 'Naya-chakrasāra,' also printed in vol. i. of the 'Prakarāṇa-ratnākara,' and is the author of several poems in praise of the 24 Tirthaṅkaras.* At the conclusion of these compositions, as also in this work, he traces his succession, through Rājasāgara and Sumatisāgara, to Jinachandra Sūri.

Copyist:—Vimalasāgara Gaṇi.

Colophon : इति श्री आगमसारोद्धार ग्रंथ बालावबोध संपूर्णम् संवत् १७९६ वर्षे वैशाख सुदि ९ रवौ लिखितं विमलसागर गणिभिः ॥

30.

Or. 2133 B.—Foll. 37—53; $4\frac{1}{2}$ in. by 10; 13 lines, about $7\frac{1}{2}$ in. long; dated *Samvat* 1821 (A.D. 1764).

दीवालीकल्पबालबोध

Divālikalpa-bālābodha.

An anonymous Gujarati commentary on the *Divālikalpa*.

The work begins with an invocation, and the first verse of the text:

ओं नमः श्रीजिनायनमोनमः श्रीगुरुसोनमः ॥ श्रीवर्द्धमान-मंगल्यं प्रदीपप्रवरः ह्यतीः

देव्यादनुत्यक्त्याणं विलासविपुलासतां ॥ १ ॥

श्रीवर्द्धमान स्वामी मंगलीक दीवा सरीषा पीला छिं सरीर अति कांती छिं जेहनी ते स्वामी दीउ अतुल घणो कल्याण छिं

* *Chaturaviṃśati Jina stavana*, Bombay, 1884.

વિલાસ સ્વજન મનુષ્ય પ્રતિ શ્રીવર્દ્ધમાન ચઢવીસમા તીર્થંકિર પ્રતિ તેહનો કલ્યાણક મહોદ્ધવ કહિસ્યુઃ દીવાલીકલ્પ પુણ્ય લક્ષ્મી તેહના ફલનો દેણહાર હિં ઉજેળી નામિ નગરી પશિ તે કેહવી છે પોતાની સોભાઈ જીતી હિં દેવ સરણી નગરી છે તેણે ઉજ્જેળી નગરીઈ સંપ્રતિ યહવિ નામિ રાજા રાજ્ય કરિ હિં પશિ તે રાજા કેહવો હિં તેજપ્રતાપિ કરી સૂર્ય સરીવો છે ॥

The commentary closely resembles those in nos. 16 and 17 described above. The commentator states at the end of the work that this is a *vārtika*, or explanation, of the *Dīvālikalpa* of Jinasundara, pupil of Somasundara Sūri. He quotes the chronogram અગ્નિદ્વિપવિશ્વ, which gives the date of composition of the *Dīvālikalpa*, but takes it to represent 1383 (૧૩૮૩), assuming વિશ્વ to stand for 13, its usual numerical value, whereas it was intended to represent 14, being synonymous with લોક. See no. 16.

The colophon is dated Tuesday, the 5th Chaitra-*sudi*, Samvat 1821, the copy being made at the instance of Puṇyasāgara Sūri, who succeeded Kalyāṇasāgara Sūri. Appended to the colophon is a list of 14 names by which a virtuous man is known.

Colophon : इति श्री दीवालीकल्प बालाबोध संपूर्ण ... संवत् १८२१ वर्षे चैत्र सुदि ५ भोमे लषीत धनपरे ॥ श्री श्री श्री कल्याणसागर सूरि तत् पाटि श्री श्री श्री पुण्यसागर सूरि प्रवर्त्ते सूर्यचंद्र परिप्रसीदते अथ गुणवांशा १४ नां नाम छे &c.

31.

Or. 2137 A.—Foll. 1—15 (૧-૨૦); 4½ in. by 10¼; 15 lines, 8¼ in. long; written in Nagari of the 18th century.

सिद्धांतालापक

Siddhāntālāpaka.

A digest of Jain teachings for the guidance of Śrāvakas, in 36 chapters (*adhikāra*), with occasional Prakrit *gāthās*.

Begins : श्रीसिद्धांतक्रविधि लिख्यते ॥ प्रथमं तावत् जिना जैव[sic] प्रमाणं यदुक्तं जिनायाएकुशंताण नूणं निश्चायकारणं सुंदरंपि सुबुद्धीए सद्धं भवनिबंधणं १ श्रीवीतरागनी आज्ञाई करी जिनपूजादिक अनुष्ठान क्रिया करतां जीव रहई नूनं निश्चई निवाणकरणरक रक्षकारण हुई । अनई स्व आपणी बुद्धिई करी सुंदर ढंडूं कीधुंसहूइ संसार कारण हुइ ॥

The manuscript is incomplete; leaves ३ to ६ and ९ being wanting. The work terminates on fol. 13a, under the title *Siddhāntavichāra batrisī*. इति सिद्धांतविचारबत्रिंसी समाप्तः ॥ A Prakrit poem is appended, called in the colophon *Kalpasāmāchārī-saṅgraha*, the leaves of the manuscript having the title *Siddhāntālāpaka* on the margin throughout.

32.

Add. 26,452 F.—Foll. 45 and 46 (૨૭, ૨૮); 5 in. by 10¼; 16 lines, 8¼ in. long; dated Kadi, Samvat 1823 (A.D. 1766).

[WILLIAM ERSKINE.]

A fragment of a Jain work (leaves 37 and 38) containing legendary stories illustrative of Jain virtues. It consists of the latter part of a story, numbered 22, regarding Āshādhāchārya, and concludes the second chapter of the work.

33.

Add. 26,452 H.—Fol. 48; 4½ in. by 9¼; 12 lines, 7½ in. long; apparently written in the 19th century.

[WILLIAM ERSKINE.]

The first leaf of a work on Jain cosmography.

Begins : जीव समचइ सर्व थोडा पश्चिमइ जेह भणी पश्चिम दिशि गोतम द्वीपो छइ तेणइ पाणी थोडू जेह भणी निलि फूलि थोडी तेह भणी जीव थोडा तेह थकी पूर्वइ घणा जेह भणी गोतम द्वीपो नही तेह थकी दक्षणइ घणा जेह भणी दक्षणइ चंद्रमासूर्येना द्वीपा नही ॥

34.

Add. 26,452 M and P.—Foll. 54 and 59 ;
3¼ and 4 in. by 9¼ and 10 in.; written in
Nagari of the 17th or 18th century.

[WILLIAM ERSKINE.]

Two leaves containing short Jain religious
poems, written by two different hands.

M. begins : प्रथम गोवाला तण्ड भविजी । मुनिवर
दीधु दान । नयर राजग्रही अवतरयाजी । रूपई मयण समान
सोभागी । सालभद्र भोगी होइ ॥ १ ॥

P. begins : प्रणमी श्रीसह गुरु पाय । लही सरसति
मात पसाय ॥ मुक्क ऊलटि अंगि नमाय । नेमीसर मूलगी प्रीति
संभारो ॥ १ ॥

II. BIOGRAPHY AND GENEALOGY.

35.

Add. 26,454 G.—Foll. 115—122 (१—८);
4½ in. by 10; 16 lines, 8½ in. long; Nagari
of the 18th century. [WILLIAM ERSKINE.]

A life of Mahāvira, the last Tirthāṅkara,
in Gujarati prose, with occasional Sanskrit
and Prakrit ślokas.

Begins : नामगुप्तसवाकम्मस नीचैर्गोत्रकर्म ऊपरि निरी-
चिनु संबंध कहीइ तिहा पूर्वई श्रीवीरनई सम्यक्क पाम्या थिक्
भव कहीइ ग्रामे शास्त्रि दशौ मरीचिरमरः षोढा परित्रादुसुरः
संसारे बेहु विश्वभूति मारीयणो नारकः सिंहोनैरयिकोभवेषु
बहुलाश्चक्री सुरोनंदनः श्रीपुम्पोत्तर निज्जैरावनुभवात वीरस्त्रि-
लोकी गुरु । १ । एकदा भरतचक्रीई श्रीआदिदेव पूछा आसामो
सरणमाहि कोइ तीर्थंकरनु जीव छइ भगवंति कहउं छाडिउं
संयम छइ जीणइ परित्राजकनु लीधु वेष छइ जीणइ एहवु ताहरु
पुत्र मरीचिइसिं नामिं चरम तीर्थंकर हुसिइ ॥

The work is anonymous, and has neither
title nor colophon.

36.

Add. 26,452 N.—Foll. 55—77 (१—४); 10 in.
by 4½; 9 to 15 lines, about 8 in. long;
Nagari of the 18th century.

[WILLIAM ERSKINE.]

A Paṭṭāvalī of the Veshadhara branch of
the Lumpaka sect of Jains.

Dr. Bhandarkar states, in his summary of
the contents of Dharmasāgara's Pravachana-
parīkshā,* that “the Lumpākamata originated
with the Lekhaka Lumpāka in Saṁvat 1508
on account of his doctrine of discarding
images of Jina. In Saṁvat 1533 arose the
Veshadharas, the founder of the sect being
Bhāṇa of the Prāgvāṭajñāti living in Āra-
ghaṭṭavāṭaka near Sīrohī.”

The first leaf of this manuscript is want-
ing. It probably contained some account of
the foundation of the sect by the copyist
Lumpaka in S. 1508. The paṭṭāvalī of the
Veshadhara branch of this heretical sect,
originated by Bhāṇa in S. 1533, begins on
the second leaf, as follows :—

संवत् १५३३ वर्षे श्री ऋषि श्री भाखेजी सीरोहाना वासी
गाम अरहटवाडाना वासी जातिना पोरवाड अहंमदावाद मध्ये
स्वयमेव दीक्ष्या[sic] लिखी ॥ १ ॥ ऋषि श्री भदा सीरोहीना
वासी जाति उसवाल गोत्र साधरीया सिंध वीतोहाना पुत्र
भाद्रपूर . . . [illegible] ४५ संघाते ऋषि श्री भाखेजी
पासे दिक्ष्या लि० ॥ ऋषि श्री नूनाजी ऋषि श्री भदाजी पासे

* Report, 1883–84, p. 145. See also pp. 153, 154.

दीक्षा लीधी ॥ २ ॥ ऋषि श्री भीमाजी पालिगामना वासी
जाति उसवाल गोत्र लोढा ऋषि श्री नूनाजी पासे दीक्षा
लिधी ॥ ४ ॥ ऋषि श्री ५ जगमाल उतराधना वासी सरवर
गामना वासी श्री जाति उसवाल गोत्र सुराणा ऋषि श्रीभमा
नावा पासे दीक्षा लिद्धि ककर मध्ये ॥ ५ ॥

The following is the order of succession, and other particulars given in this *paṭṭāvalī*:—

1. Bhāṇa, of Arhatvāda in Sirohī, caste Porvāḍa, became the self-elected head of the sect* at Ahmadabad in S. 1533.

2. Bhadā, of Sirohī, caste Oswāl, gotra Sāghariyā, son of Vitola Singh, dikshā from Bhāṇa at Bhādrapur.

3. Nūna,† dikshā from Bhadā.

4. Bhīma, of Pāligām, caste Oswāl, gotra Loḍhā, dikshā from Nūna.

5. Jagmāl, of Sarvar, caste Oswāl, gotra Surāṇā, dikshā from Bhīma, at Jhajhar.

6. Sarva, of Dhili, caste Śrīmālī, gotra Sidhādā, dikshā from Jagmāl S. 1554.

7. Rūpa, of Paṭan, caste Oswāl, gotra Vaidā, born S. 1544, dikshā S. 1569, died S. 1595, having appointed Jīva as his successor, self-elected at Paṭan (as head of an independent branch) in S. 1565.

This is the Rūpa mentioned by Dr. Bhandarkar as being the originator of the Gujarati Veshadharas, “who became a Veshadhara of himself without being converted.” The year S. 1565, here given as that in which he started an independent branch, appears to be a mistake, for, if correct, it is difficult to understand what is meant by his obtaining dikshā four years afterwards in S. 1569.

There is in Dr. Hoernle’s possession an elaborately prepared genealogical chart of the successive pontiffs of the various Jain

sects, written in Hindi. This was specially written for Dr. Hoernle by the late Ātmārāma Vijayaji of the Tapā-gachchha. The information and dates given in this chart by this distinguished Jain priest were no doubt obtained by a personal inspection of trustworthy records, and may therefore be relied upon. In it the Lumpaka sect, by reason of its having adopted heretical tenets, without the sanction of any priest in direct pontifical descent from Mahādeva, are shown as a branch of the genealogical tree, but without any connection with it. Ātmārāma has made the following entry with reference to Rūpa :—
संवत् १५७२ वर्षे रूपचंद सारोणेने स्वयमेव वेप पहनके नागोरी लुपकमत नीकाला । “In the year Samvat 1572 Rūpchand Sāroṇā put on a peculiar dress, chosen by himself, and brought out the Nāgorī Lumpakamata.”

The writer of this *paṭṭāvalī* follows up this branch of the Veshadharas with Jīva, the successor of Rūpa.

8. Jīva, the son of Tejpāl, of Surat, caste Oswāl, gotra Deslahrā, born S. 1551, dikshā at the age of 28 at Surat on Thursday, the 5th Māgha-sudi, S. 1578, self-constituted Āchārya at Paṭan, S. 1595, died at Jhaveri-vāda in Ahmadabad on Monday night, the 10th Jyeshṭha-badi, S. 1613, at the age of 63.

9. Kuyar, caste Śrīmālī, dikshā from Jīva, on the 6th Jyeshṭha-sudi, S. 1602.

10. Śrīmalla, of Ahmadabad, caste Porvāḍa, son of Sāghāvar, dikshā from Jīva at Ahmadabad, on the 5th Mārgaśīrsha-sudi, S. 1606.

11. Ratna Simha, of Navānagar, caste Śrīmālī, gotra Olhāṇī, son of Shāh Sūrā, dikshā from Śrīmalla at Ahmadabad, on the 13th Vaiśākha-badi, S. 1648.

12. Keśava, of Dunādā in Marwar, caste Śrīmālī, son of Shāh Vijā, dikshā from Āchārya Ratna Simha at Dunādā, on the 5th Phālguna-badi, S. 1696.

13. Śivaji, of Navānagar, caste Śrīmālī, son of Shāh Amarsī, born on Saturday, the

* The term ‘*svayameva-dikshā*’ is used here, and elsewhere in this work, to indicate the founding of an independent branch of the sect by a self-imposed consecration to the office of pastor.

† In Bhandarkar’s *paṭṭāvalī* Nūna comes after Bhīma, the latter being said to be “a pupil of Pūna, the disciple of Bhāṇaka.”

2nd Māgha-sudi, S. 1654, dikshā from Āchārya Ratna Siṃha on the 2nd Phālguna, S. 1669, died S. 1733.

14. Singharāj, of Siddhapur in Gujarat, caste Porvāḍa, son of Rishivāsa, dikshā from Śivajī on the 10th Vaiśākha-badi, S. 1718, died in Agra, S. 1755.

15. Sukhamalla, caste Oswāl, gotra Sañ-

khawālā, of Bramsar in Marwar, who had received dikshā from Singharāja, was elected by the community in S. 1756, died on the 14th Āśvina-badi, S. 1763.

16. Bhāgchand was elected at Navānagar to succeed Sukhamalla in S. 1763, and was in office when this *pañṭāvalī* was written.

III. SCIENCES.

A. MATHEMATICS.

37.

Add. 26,464 B.—Foll. 9—20 (१—१९); 10 in. by $4\frac{1}{2}$; written about the 17th century.

[WILLIAM ERSKINE.]

Arithmetical tables and calculations, and methods of explaining the permutations and combinations of figures.

Leaves ७ and ८ are wanting.

B. MEDICINE.

38.

Add. 26,415.—Foll. 74; $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 5 lines, about $3\frac{1}{2}$ in. long; apparently of the 18th century.

[WILLIAM ERSKINE.]

वैद्यजीवन

Vaidyajīvana.

A Sanskrit work on the practice of medicine, by Lolimbarāja, or Lolimmarāja, with an anonymous interlinear Gujarati gloss.

Text begins :

प्रकृतिसुभगगात्रं प्रीतिपात्रं रमाया
दिशतु किमपि धाम श्यामलं मंगलंवः ।
अरुणकमललीलां यस्य यादौ दधाते
प्रणत हरजटाली गंगरिंगत्तरंगे ॥ १ ॥

Gloss begins : कथंभूतं धाम प्रकृत्या स्वभाव करि सुभग-
गात्रं कंदर्पोधिक शरिर जिनकनं पुनः कथंभूतं लक्ष्मीकौ
प्रीतिपात्रं छै कृष्णचरणपृत लक्ष्मी कटाक्ष खेपन करइं किमपि
वचननइं अगोच वउ धाम कृष्ण संबंधी स्वरूपवः युष्मभ्यं भणी
मंगलं प्रतइ दिशा कथंभूतं धाम श्यामलं अत सोमल समान तिकौ
असम किसौ जिण कृष्ण संबंधी धाम का यादौ चरण अरुण-
कमललीला रक्तकमल का विलास प्रते दधाते धरइं छइं ॥ तिहा
हेतु कहै छै चरण विषै प्रणम्यौ यौ महादेव तिणकि जटापंक्ति
तिणका जे गंगा संबंधी रिंगत चलता जे तरंग तिणकरि गंगातरंग ॥

Colophon : इति श्रीमद्विवाकरसूनु लोलिस्मराज विरचिते
वैद्यजवने रसाधिकारादि नाम पंचमोविलासः

39.

Add. 26,452 D.—Foll. 39—41 (१८—२०); 7 lines, 4 in. by 9; Jain Nagari of 17th to 18th century.

[WILLIAM ERSKINE.]

Fragment of Vaidyavallabha, a Sanskrit medical work, with an interlinear gloss in Gujarati. See the Sanskrit Catalogue, No. 515.

IV. PHILOLOGY.

A. GRAMMAR.

40.

Add. 26,592.—Foll. 70—93; 13 in. by 8; written on European paper, water-marked “Thos. Edmonds, 1804.”

[WILLIAM ERSKINE.]

A grammar of the Gujarati language, with interlinear transliterations in Roman characters, and occasional notes in English, by Dr. J. Leyden.

B. LEXICOGRAPHY.

41.

Add. 26,595.—Foll. 1—18; 10 in. by 7 $\frac{3}{4}$; written on European paper, water-marked “J. Ruse, 1804.” [WILLIAM ERSKINE.]

A comparative vocabulary of Marathi, Gujarati, and Hindi words, in use in ordinary conversation.

V. RHETORIC.

42.

Add. 26,454 A.—Foll. 35 (३—३०); 4 $\frac{3}{4}$ in. by 10; 8 lines, 8 in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

रसिकप्रिया

Rasikapriyā.

A Braj-bhasha metrical treatise on rhetorical composition, by Keśava Dāsa of

Orchha, with an interlinear Gujarati version (*vārttika*) by Kuśaladhira Upādhyāya. See the Hindi MSS. Cat., p. 26.

The manuscript is imperfect. The first two leaves, containing nearly the whole of the first chapter, are missing, as also all after leaf 67, the copy ending in the middle of the tenth chapter. The verses of the text are numbered consecutively throughout the work, the last verse in this copy being 375.

VI. POETRY, AND METRICAL STORIES.

43.

Add. 26,522.—Foll. 139; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 12 to 14 lines, $4\frac{1}{4}$ in. long; dated Samvat 1869 (A.D. 1812). [WILLIAM ERSKINE.]

ચારખંડની વારતા.

Chār khaṇḍanī vārtā.

A romance, in verse, by Śivadāsa.

Begins :

શ્રીમલશા હેરબ પુનાં નડે ॥
કુવર અશવજ ઉપર ચડે ॥
શરખે શરખા શ્રીમંત હતા ॥
તે કીધા શ્રીશે નાંમતાં ॥
ભનતા શુર રેહે દીનને રાત ॥
ન મલે કોઈ નરપત્નીની જાત ॥
વાણી રોજ તે અગ આરમે ॥
મંન ગમતાં તે ભોજન જંમે ॥
ચાલે તે ચકવાની ચાળ ॥
થઆ ગણાં તે મોટો શાર ॥
એક દીવશ એકળા કુમાર ॥
જઈ નીશરીઆ વંન મોભર ॥

Śivadāsa was a Nāgar Brahman of Kham-bhat, and a disciple of Bhūdhara Vyāsa. He wrote this poem in Samvat 1696 (શંવત ચાર ઓવીશે), and is also the author of Paraśu-rāmākhyāna (S. 1667), Dāṅgavākhyāna (S. 1672), and Draupadī-svayaṃvara (S. 1673).*

Colophon: ઇતી શ્રી ચાર ખંડની વારતા શંમપુરંણુ થઈ છે શ્રી માતાજી હ્રીગલાજ શત છે એ પરત ૧૮૬૯ નાં માગસર વદ ૧૩ વાર ગરેઉએ ઉતારી છે લખનારને દોશ નહી પ્રત હતી તે પ્રમાણે ઉતારી છે શાહી.

Copy completed on Thursday, the 13th Mārgaśīrsha-badi, Samvat 1869, i.e. the 31st December, 1812.

* *Prāchinakāvya*, vol. vii., no. 4.

44.

Add. 26,593.—Foll. 47—103; 13 in. by $7\frac{1}{2}$; 17 to 23 lines, about 7 in. long; written on European paper water-marked “W. Sharp, 1804,” “J. Budgen, 1805,” “J. Ruse, 1805,” “S. Wise & Patch, 1805,” and “Edmeads & Pine, 1805”; dated Samvat 1864 (A.D. 1808).

[WILLIAM ERSKINE.]

પ્રહલાદાધ્યાન.

Prahlādādhyaṇa.

The Pauranic story of Prahlāda, in verse. By Bhāṇadāsa.

The poem is taken from the 7th chapter of the Bhāgavatapurāṇa. Prahlāda, son of the Daitya king Hiraṇyakaśipu, was an ardent worshipper of Viṣṇu. This so incensed his father that he ordered him to be put to death. Viṣṇu befriended Prahlāda, and, becoming incarnate as Narasiṃha, the ‘man-lion,’ he slew Hiraṇyakaśipu, and made his son king of the Daityas.

The work is in 21 chapters, each chapter having a poem in the *doharā*, followed by one in the *chopāi* metre. It has been published, under the editorship of Gaṭṭūlāla Ghanaśyāmajī, in the ‘Āryasamudaya,’ a monthly literary magazine.*

The present copy is imperfect, beginning with the 5th verse of the *chopāi* of the first chapter, as follows :—

ચુરને જ નાંહો દેહવાંન ॥
તે માહા મોટા કેહીયે અગનાંન ॥
ચુર ગોવીંદ ગોવીંદ ચુર એક ॥
અંતર નથી લગારે રેખ ॥

* Bombay, 1888, vol. ii.

ગુરુ ગોવીંદનાં આહો ભેદ ॥
તેને માહા મુરખતાં કેહે છે વેદ ॥
જેહો અવગણના કીધી ગુરુ તણી ॥
પોતે કીરત વધારી ધણી ॥

The verses of the *doharās* and *chopāis* are numbered together in each chapter, and not separately, as in the printed edition. The date of composition is given in the last chapter of this copy to be Samvat 1676,* but in the printed edition it is Samvat 1776. This latter appears to be the correct date, tallying with the Cyclic year Vikārī specified in the text.

Bhāṇadāsa has also written a metrical version of the Hastāmalaka, dated the Śarvarī samvatsara, Samvat 1777.†

This copy was made by Pandit Bālamukunda from a manuscript belonging to Rājārāma Mānakjī, and is dated Sunday, the 8th Āshādha-sudi, Samvat 1864.

Colophon : ઇતી શ્રી ભાગવત પુરાણે શપત શકદે પ્રહલાદ આખ્યાણ શનાપતી કલાણ-મસ્તુ ઇ પોથી ૬૪ (?) રાબરામ માણકજીની પ્રતીથી ઉતારી લીધી છે અત પોથી પંકીત બાલ-મુકદ્દમ મરેસક (?) બ્રામણની છે શંવત ૧૮૬૪ આશાઢ શુદ્ધ ૮ રવીવારે પુરણ થઈ છે ॥

45.

Add. 26,511.—Foll. 120; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 21 lines, 5 $\frac{1}{2}$ in. long; written on European paper water-marked “G. Jones, 1804.”

[WILLIAM ERSKINE.]

शुकबोहोतेरी

S'uka-bohoterī.

A metrical version of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot. By Sāmala Bhaṭa.

* બ્રહ્માજીની વીશી વીખે ॥
વીકરી શંવદ્ધર લખે ॥
શંવત શોલ છોહતેરો શાર ॥
ભાગશર મણીનો અતી ઉત્તમ વાર ॥ ૩૯ ॥

† *Bṛihat kāvyadōhana*, vol. iv., p. 740.

Heading : અથ શ્રીસુકબોહોતેરીમથે શ્રીપોષટપ્રભાવતિ સંવાદે જારીબીજારીની વાત શ્રીનંદાનંદની લખી તે વાત પ્રથમો-વીલાસ ॥

Begins :

દોહોરા । શ્રીમુલ સેવુ સારદા ધંમત[ન]યા ધંમરુપ
ધંમવીદ્યા ધંમવાદની ધમે પોલતા મુપ ૧
હંડકમડઠધારણી વેણા પુસ્તક પાંચ
જેને વુટી શારદા વદને અમત વાણ ૨
પાંમરને પંડીત કરે વીશ્વમાહે વિદ્યાત
કિંકરને કવિતા કરે તે શ્રીસારદા માત ૩
જયદેવને આપી પદમાવતિ કીધો કવિ કાલીદાસ
માધને મધવાવત કરો ૪ વિદ્યાવાંણી વીલાસ ૪

Sāmala Bhaṭa, son of Vireśvara, was born at Veganpur, the present Gomtipur, a village near Ahmadabad in Samvat 1780 (A.D. 1725). He was a Śrīgoḍ Mālvī Brahman, “but his patron was Rakhiyal, a great landholder of the Kunbi caste, who lived in a village in what is now the district of Kaira.”*

This copy contains only the first 13 tales of Sāmala Bhaṭa's translation. The entire work contains 73 tales, or three more than in the Sanskrit original. It was printed at Ahmadabad in 1880, the date of composition, Samvat 1821 (A.D. 1764), appearing at the end of the work.

46.

Add. 26,519.—Foll. 118; 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$; 29 lines, 4 $\frac{1}{2}$ in. long; written in Jain Nagari of the 17th or 18th century.

[WILLIAM ERSKINE.]

A metrical version of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot, with occasional Prakrit verses.

The work begins with a verse in Sanskrit, in which the author salutes his *guru* Guṇameru.

શ્રી ચિત્રાગાયનમઃ ॥ હૈનમઃ ॥

મુદા નમસ્કૃત્ય સરસ્વતી પાદૌ । તથા ગુરું શ્રીગુણમેરું પત્કર્જં ।
શુકોક્ત સદ્વાક્ય ચતુષ્પદિમિમ્ભી । કરોમિ સર્વજનસ્ય સુપ્રિયં ॥ ૧ ॥

* *The Classical Poets of Gujarat*, by Govardhanram Madhavram Tripathi (Bombay, 1894), p. 45.

Then follow 2 Prakrit verses, one of four, the other of six lines, after which the Gujarati text begins with a personal description of the goddess Sarasvatī in *chopāi* metre.

सकल रूप समरी सारदा । कूर्मपृष्ठि सम उन्नत पादा ।
गुप्त जानु गयवर कर कर । जंघयुगल कदलीदलपुर ॥ ४ ॥
कटिमेष ललाषीणोलंक । नाभिकूप त्रिवली तट अंच ।
कनककलास ऊच श्रीफल समा । कमलनाभ भुज बेउपमा ॥ ५ ॥
वयण नयण समी पंकजपत्र । अक्षर रंग परवाल विचित्र ।
नासिक दीपशिखा शुक्रचंच । भूनो वंक धनुषनो संच ॥ ६ ॥

The first tale commences at verse 47 (fol. 3b).

तिष्ठ पट्टणि नृप विक्रम सेन । अरियणहारी मनाव्याजेणि ।
राणी गुणमाला अभिधान । तेह घरि सुबुद्धि नाम प्रधान ॥ ४७ ॥
वसई नयरि तेणई एक खेठि । दयादान उपरि तसद्वेष्टि ।
हरिदत्त अष्टि सुत मदनकुमार । रूपई मयण तणो अवतार ॥ ४८ ॥

The work contains 2463 verses, and has been copied by two different hands. The first scribe has copied as far as the middle of the 55th story (fol. 1—66a), a colophon in red ink marking the termination of each. He has finished off at verse 1614, the second scribe taking up the poem at verse 1627. The latter part is more carelessly written, without any break or indication of the conclusion of the several stories. There is no colophon at the end of the manuscript.

Appended to the work (fol. 100a) is a Marwari *stavana* in nine verses by Rāmavijaya. There are also five coloured illustrations of Tirthaṅkaras without any descriptions (fol. 103—107).

A medical prescription for the cure of constipation, in Sanskrit verse, is written on fol. 112 and 113, entitled उदावर्त्तवायु चिकित्सा.

47.

Add. 26,523.—Foll. 216; 7 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 12 to 23 lines, 4 $\frac{1}{4}$ in. long; written in the beginning of the 19th century.

[WILLIAM ERSKINE.]

Five tales from Sāmala Bhaṭa's Gujarati metrical adaptation of the Sanskrit *Siṃhāsanadvātriṃśat*, or Tales of the thirty-two images of the throne of king Vikramāditya.

The complete text of Sāmala Bhaṭa's version of the Sanskrit tales was published at Ahmadabad in 1878, under the title 'Bātrisputalioni vārtā.' Some of the more popular stories have been published separately.

The tales contained in this volume are very carelessly written, with a total disregard to correct spelling. They differ considerably from the text in the printed edition, and, in fact, appear to be merely abridged copies of the original.

I. Foll. 2—28a.

ગઢેશં ગ રાજની વારતા ।

Gadhesang rājānī vārtā.

This appears to be the 10th story in the printed edition (pp. 134—162), and is there called ગરૂધવસેનની વારતા.

Begins:

શ્રીગણપત કરો પુણ્ય પામે ॥
વરણુવુ રૂડા વીકમ રામે ॥
એક શને શ્રી ભોજ રાજન ॥
વીચાર પોતાને મન ॥
તેડા બેશી પંડીતગણાં ॥
અનેક પાઠી વેદ જાણાં ॥
પુછીને શમ ઉતર લીધ ॥
અનેક શોભા બહીવીધ કીધ ॥
વેરો પુરુષ ચો પાશ અનેક ॥
ધોઆં ઉમર દુધ વીશેખ ॥
કુંકમ છૂડા દેવરાવા બહુ ॥
જે જે શબ્દ બોલે છે શઉ ॥
ગડગડે બાજી ઢોલ નીશાંન ॥
બકબક જશ બોલે વીખાંણ ॥

II. Foll. 28b—53b.

પદ્મિનીની વારતા ।

Padmininī vārtā.

The title is taken from the index of contents on the fly-leaf of this manuscript.

The story is the 4th in the printed edition (pp. 48—67), and is there called શીંગલ દવીપની વારતા.

Begins :

શ્રીભોજ લીધું શુભ લગને ॥
થયો મોટો ઓછવ મંનમાં મગન ॥
શફલ જનમ માહારો માહેરો ॥
સ્વશત શિહાશંન હોએ તાહેરો ॥
દીધા માંગણને બહિ માંન ॥
અનઅ વેદ ઘણો દાંન ॥
ભાજન કરાવુ બાધુ ગાભ ॥
માદલી બાજન ઠામોઠામ ॥
પુરંણ પાંનાં ભાટ લશાએ ॥
ગુણજશ રૂડા ગુણજન ગાએ ॥

III. Foll. 54a—116a.

ઠગની વારતા

Thagnī vārtā.

This is the 12th story in the printed edition (pp. 183—206), there called વિક્રમ ચરિતની વારતા.

Begins :

કમલભુત તનઆ વરણુવુ ॥ માંગુ ઉત્તમ બુધ ॥
વાશ કરો રશનાં વીખે ॥ બોલુ અખર શુધ ॥
વરણુવુ વીકમશેને ॥ બુધ પ્રફલ ચાએ ॥
ધરંમ બુધ બહુ ઉપજે ॥ પાપ શમુલાં જાએ ॥

IV. Foll. 116b—163a.

પંચકુંડની વારતા

Pañcha ḍaṇḍanī vārtā.

This popular story is the 5th in the printed edition (pp. 67—86).

Begins :

નમુ માત શરસ્વતી ॥ પુણુ બેઉ પાએ ॥
કરણા દરસે જીવો તમો ॥ બુધ પ્રફલિત થાએ ॥
ભોજ રાજ મંન હરખીઓ ॥ મહુરત રૂડુ લીધ ॥
શર્ધી આશંનને પુણુ ॥ શોભા બહુવીધ કીધ ॥

V. Foll. 163b—216.

શુકસારીકાની વારતા

Śukasārīkānī vārtā.

The first two pages of this story, the 28th in the printed edition (pp. 495—516), are in this copy almost identical with those of no. III.

Begins :

કમલભુત તનેઆ વરણુવુ ॥ માંગુઅ વીમલ બુધ ॥
વાશ કરો રશનાં વીખે ॥ બોલુ અખર શુધ ॥
વરણુવુ વીકમશેને ॥ જેથી બુધ પ્રફલ થાએ ॥

48.

Add. 26,546.—Foll. 52; 4 in. by 7½; 9 lines, 5¾ in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

ઉદ્યમકર્મસંવાદ

Udyamakarma-samvāda.

A poem on Fatalism, written in the form of a controversy between Human Effort and Destiny. By Śāmala Bhaṭa.

The poem has been printed in the ‘Bṛihat kāvyadohana,’ vol. ii., pp. 339—375. The present copy begins on fol. 3a (leaf 2) with line 28 of the printed edition, as follows :—

મહોપત્ય મોહોટા વશ કરા । થયો હ્રત્તપત એક ॥ ૧૪ ॥

પટરાણી ઘેર પાંચસે રૂપતણો મંડાર ।

વીનતા ઘોડશ વારણી । રતીતણો અવતાર ॥ ૧૫ ॥

The verses written on the first leaf (fol. 2) do not belong to the poem. They are written by another hand, evidently at a later period, as a false beginning in place of the missing verses of the original first leaf of the manuscript.

This copy differs occasionally from the text of the printed edition, and has several additional verses at the end.

Colophon : इति श्रीकवी सामल भटजी विरचितोयं
उदम करमसंवाद साहस्र संघी ग्रंथ संपूर्ण ॥

Appended to the poem (foll. 39b—52) are a few Vaishṇava songs, and a poem on the story of Rāma and Sitā. The date Saṃvat 1831 (A.D. 1774) is written on the fly-leaf.

49.

Add. 26,515.—Foll. 189; 12½ in. by 7¾; about 21 lines, 6¾ in. long; dated Saṃvat 1869 (A.D. 1813). [WILLIAM ERSKINE.]

This and the three following manuscripts contain copies of poems, chiefly on Pauranic subjects, composed by various authors. The scribe is anonymous, and evidently illiterate. He professes to have copied these works in strict accordance with the manuscripts from which they were taken, but must have written from dictation, as the same peculiarities of misspelling occur throughout.

In addition to the many errors of phonetic spelling, the disregard of any distinction between aspirated and unaspirated letters, the use of long vowels for short ones, and of only one sibilant, the palatal શ, the scribe has almost invariably marked a syllable followed by a nasal letter with *anunāsika*, when not required, and has frequently omitted it when it should be employed to indicate a nasal conjunct.

The following are instances of these mistakes and inaccuracies:—ગણપતી, નીરવાણ, ગોવીંદ for ગોવિંદ, શુદર લખોધર, વીશુણ, બ્રમ for બ્રહ્મ, સ્વાદ for સંવાદ, વીનતા for વનિતા, શ્રીદુર for સિંદુર, શંણુગારઉ=શંગાર.

Most of the poems contained in these four volumes have been printed, either separately, or in works containing selections from the writings of Gujarati poets, such as the 'Prāchinakāvya,' 'Prāchinakāvyamālā,' 'Kāvya-dohana,' and 'Bṛihat kāvyadohana.' In every case the text has been carefully edited, with much alteration, and emendation of grammatical and other errors.

The following works are contained in this volume :—

I. Foll. 1—9a.

ચાતુરી માનશમાની

Chātūrī mānasamānī.

Sixteen songs relating to Rādhā and Kṛishṇa, by Narasiṃha Mehetā.

Begins :

શુંણોને શંણુણા માહારા વેણુજી ॥

શાને ભરો તમે નણીણે નીરજી ॥

શું દુખ તમારે નાથજી ॥

વાલાજીને કોહો મુજને વાતજી ॥

હાલ ॥ વાત કોહોને વાલાજી ॥

તમે કાઆ થયા છોઉ દાશ ॥

શાને કાજે નાથજી ॥

મુખે મુકોછો નીશવાશ ॥ ૧ ॥

Narasiṃha Mehetā, the son of Kṛishṇa Dāmodara, was a Nāgar Brahman of Vadnagar in Junagarh, and a devout worshipper of Viṣṇu. According to Mrs. P. J. Kabraji,* he was born in Saṃvat 1471, and died in Saṃvat 1537. A full account of his life and works will be found in the 'Bṛihat kāvyadohana,' vol. ii., p. 11, and in the 'Narmagadya' (2nd ed.), p. 50.

II. Foll. 9a—16b.

બ્રમર પચીશી

Bhramara-pachīśī.

A poem in 25 *padas*, by Premānanda Bhaṭa, describing the despatch of Uddhava by Kṛishṇa with a message to the milkmaids of Mathura.

Begins :

શ્રીપતી શ્રીગૃહ ચરણકમલનુ ॥

ધાન રૂદેનાહા રાખુંરે ॥

સ્વાદ ઓધવ બ્રીજ વીનતાનો ॥

ભમરગીતાને બાશુંરે ॥ ૧ ॥

* See her Introduction to a translation of Premānanda's *Narasiṃha Mehetānū māmerun* in the Ind. Ant., vol. 24, p. 73.

એકાત ઠાને ઓધવને તેડી ॥
 દાશ પોતાનો જાણીરે ॥
 રને શંભારી બીજ વીનતાનો ॥
 નાથને નઈજી આવા પાંજીરે ॥ ૨ ॥

Premānanda, the son of Kṛishṇarāma Upādhyāya, was a Chauviśa Brahman of Baroda, and the author of numerous popular metrical versions of Pauranic stories. The year of his birth is uncertain. Most of his poems are dated, ranging from S. 1720 (Lakshmanaharaṇa) to S. 1776 (Nalākhyāna). These dates, however, are not always reliable, and vary considerably in different copies of the same work. Thus, of the two printed editions of the Nalākhyāna one bears the date S. 1776, the other S. 1742, and the editors of the 'Prāchīnakāvya' (vol. i.), in their biographical sketch of this poet's life, notice a manuscript in their possession dated S. 1773. See also Narmadāsāṅkara's account of Premānanda and his works.*

III. Foll. 16b—34.

ચંદ્રહાસની કથા

Chandrahāsanī kathā.

The story of king Chandrahāsa, taken probably from the Jaiminibhārata, or the Āśvamedhikaparva of the Mahābhārata. By Viṣṇudāsa.

Begins:

પ્રથમ પામે નમુ ગવરીની બાલજી ॥
 શંભુજી નો શ્રુત છે અતી રસલજી ॥
 એક દંતોને દુદ વીશાલજી ॥
 મઆ કરો મુજને દેવ દઆલજી ॥
 હાજી ॥ મઆ મુજને કીજીએ ॥
 જશ દીજીએ તાહા પોડ ॥
 હુ મુડમતીજું જને શશતવુ ॥
 મતી માહારી છે મુડ ॥ ૩ ॥

Viṣṇudāsa was a native of Khambhat, but resided at a neighbouring village called

Khanpur. He was a Nāgar Brahman, and studied poetry under Bhūdhara Vyāsa. A short sketch of his life is given by the editors of the Prāchīnakāvya (vol. vii., no. 3).

The date of composition of this poem appears in this copy as S. 1624. He has also written Rukmāṅgadanu ākhyāna (S. 1634), translations of portions of the Mahābhārata and Rāmāyaṇa (S. 1644—1654), and Hariśchandrapurī (S. 1657).

The manuscript is dated Thursday, the 5th Pausa-sudi, S. 1869, i.e. the 7th January, 1813.

IV. Foll. 35a—62b.

નંદ બત્રીશીની વારતા

Nanda batrīśīnī vārtā.

The story of Rājā Nanda and his minister Viloohana, by Śāmalā Bhaṭa. See no. 45.

Begins:

[શ્રીશારદાને નાનું શીશી ॥*]
 આરણું ઉનીઆપત ઇશી ॥
 પુણુ પરમેશ્વરના પામે ॥
 જેથી કામ શકલ શુભ થામે ॥
 શ્રીગરેમલે તેને શ્રીરંગાધોડ ॥
 આરણું તેને કર જોડ ॥
 બાટુકનાથ મોટો માહારાજ ॥
 મુખમતી મુને આનો આજ ॥

This story is extremely popular amongst women of Gujarat. Rājā Nanda falls in love with the wife of his minister Viloohana, and attempts to lead her from the path of virtue. She reasons with the king, and succeeds in dissuading him from his sinful purpose. The minister, suspecting that his wife had been dishonoured, slays the king, whereupon the accused woman invokes the aid of the gods to testify to her innocence, which appeal is answered by the king's restoration to life.

The copy is dated Sunday, the 15th Pausa-sudi, S. 1869, i.e. 17th January, 1813.

* Narmagadya (2nd edition), p. 56.

* Supplied from the printed edition in Prāchīnakāvya, vol. ii., no. 2.

V. Foll. 62b—94b.

પદ્માવતીની વારતા

Padmāvatīnī vārtā.

The romance of Pushpa Sena, son of Champaka Sena, Rājā of Champāvatī. By Śāmala Bhaṭa.

Begins :

પરથમ શારદા પ્રણામુ ॥
માગુ એક પ્રશામે ॥
મુનપર દયા કરો વરદાએણી ॥
બુધી આપો માએ ॥
શ્રીગરને ચરણે નમુ ॥
ગંણાપતી રહુ કર ભેડ ॥
શઉ કવીને કરૂ વીનતી ॥
કોએ મો દેશો ખોડ ॥

The poem is dated S. 1774. The copy was completed on Tuesday, the 9th Pausha-badi, S. 1869, i.e. 26th January, 1813.

VI. Foll. 95a—108a.

સુદામાચરિત

Sudāmācharitra.

The story of Sudāmā, the poor Brahman, who was bounteously rewarded by Kṛishṇa for his devotion to him. By Premānanda Bhaṭṭa.

Begins :

શ્રીગરદેવ ગણાપતી ॥ શમરૂ અંબા શરસ્વતી ॥
પ્રબલમતી નીરમંલ વાંણી પામવા રે ॥
રશરામાએણા રહે રાખું ॥ શ્રીભાગવંત લીલા
ભાખું ॥
રશ ચાખુંએ મકડુ શુભ શાનીએ રે ॥
હાલ ॥ શ્રીશુભશાની કેહે શાભલો રાખ ॥ પરીખત
પુનપવીત ॥
દશમ શકંદે હેશી અધેએ ॥ કડુ શુદામાચરીત ॥

The story is taken from the Bhāgavata-purāṇa, Sk. x. Adh. 80 and 81. The poem bears the date S. 1738, and the copy was completed on Saturday, the 13th Pausha-badi, S. 1869.

VII. Foll. 108b—114a.

ચાતુરી રાધાજની

Chāturī Rādhājñī.

A collection of songs on the sports of Rādhā and Kṛishṇa. By Raṇchhoḍ Bhakat.

Begins :

એક શને ભીખમાન ભોવંન ॥
પીતે પ્રભુજ પધારીઆ ॥
રાધીકાની શીંગ રમવા ॥
અંગો અંગ પધારીઆ ॥
આશન આપુ બેશવા ॥
હરી બેશાડા આદર કરી ॥
શામા બેઠા મુદરી ॥
નીરખવા નઈણા ભરી ॥

The poems have been printed in the 'Bṛihat kāvyadohana,' vol. iii., p. 821. The editor mentions other poems of a similar nature composed by the author, but gives no dates, or account of his life.

VIII. Foll. 114b—119b.

સ્નેહલીલા

Snehaṭīlā.

An anonymous poem, in 136 verses, on the love of Kṛishṇa.

Begins :

શકલ વીસ્વ જને તારે ॥
તમને પાએ નમું ॥
મુને શુધ્ધબુધ દેહ રે ॥
બીજચુણા વીનવુ ॥ ૧ ॥
મંન હુતો કાઈ લેતો નથી રે ॥
અબુધ અભણા છઉં ॥
માહા શઠ મુરખ રે ॥
તમારો હુ દીન છઉં ॥ ૨ ॥

IX. Foll. 119b—189.

નલ દમયંતીની કથા

Nala Damayantīnī kathā.

A metrical version of the story of king Nala and Damayantī, taken from the Vana-parva of the Mahābhārata. By Premānanda.

Begins :

શ્રીશંકરશુભધાનધર ॥
 શરશતીને પ્રાણામજ કર ॥
 આદરજ શનીશવેદતાંણા ॥
 નીસ્વેદરાએની કહુ કથા ॥
 જે પુન અશલોક રાએ ॥
 વીશંખપાએને બોલાવાંણી ॥
 અરણીક પરવ મહીમાએ ॥
 રાજ હારી ગયા પાડવ ॥
 અઘોર વંન મોળર ॥
 એખલો અરજુન ગયો કૈંઈલાશે ॥
 આરાધવા તીપુરાર ॥

The poem is in 64 chapters, and bears no date of composition. The year Samvat 1776 (શત્તર છોત્તર) appears in the lithographed edition of Bombay, 1858, and S. 1742 (સત્તર બેતાળો) in the "Students' edition" (2nd edition) of Bombay, 1880.*

The copy was completed on Sunday, the 7th Vaisakha-badi, S. 1869, i.e. 23rd May, 1813.

Colophon: ઇતી શ્રીનલદનીઅંતીની કથા શમપુરંણા થઈ છે ॥ . . . શમત ૧૮૬૯ ના વરખે વૈશાહા વદ ૭ વાર રવેઉ એ શમપુરંણા થઈ છે ॥

50.

Add. 26,516.—Foll. 192; 10½ in. by 5½; 18 lines, 4½ in. long; dated Samvat 1870 (A.D. 1814). [WILLIAM ERSKINE.]

I. Foll. 1—49.

રણયજ્ઞ

Rāṇayajña.

A poem in 26 chapters, containing an account of the battles between Rāma and Rāvaṇa, taken from the Yuddhakāṇḍa of the Rāmāyaṇa. By Premānanda.

* Premānand's Nalākhyān. Students' edition, prepared by Kavi Narmadāshankar Lālashankar.

Begins :

શ્રીગંણાપતીને પાએ લાગુ ॥
 શમરૂ શીતાના સ્વામી ॥
 પાએ લાગીને શ્રી નારાએણા ॥
 ગુણા વરંણાવુરે ॥
 વલંણા ॥ ગાવુ લીલા શ્રી રગુપતીની ॥
 વીમલ વાલમીકની વાંણી ॥
 ભણે શુણે જે ભાવશુ ॥
 ધન ધન પ્રાણી તેહરે ॥
 જેહરે હરી કથા રશ પ્રેમે ॥
 નહી પીધોને દેહ ધરે શું કરવા ॥
 આગે જનંમ બહુ અપરાધી ॥
 આવો જગુનીગુ ભેવંન હરવા ॥
 રામનામનો મોટો મહીમાયા ॥
 શંકટ શમરે જાએ ॥

The poem was completed on Sunday, the 2nd Chaitra-sudi, Samvat 1741 (A.D. 1684).

The copy was made on Tuesday, the 7th Chaitra-badi, S. 1870, i.e. 12th April, 1814.

II. Foll. 49b—79a.

બહુવાહનની કથા

Babhruvāhananī kathā.

A poem in 22 chapters, containing the Mahābhārata story of the combat between Babhruvāhana and his father Arjuna. By Harirāma.

Begins :

વીગનહરંણા ગંણાપતી શાર ॥
 મોદીકતાંણો તાહાકર છે હાર ॥
 શ્રીદુર અંગે શોભે ॥
 સ્વામી અતી ભલો રે ॥
 આઈ ભંમ કુમારી રે રરસ્વતી રે ॥
 શુભમતીદાતા ભગવતી ॥
 કર શ્રુતી માતા ચરણે નમું રે ॥
 હાલ ॥ માતા તુજ ચરણે નમુને ॥
 આંણી મંન બોલાશ ॥
 વીશુણુ દાશ કેહે માહારા મંનતાંણી ॥
 આઈ પુરો અંબા આશ ॥

પ્રેમ ધરી પુન કરે ॥
 પ્રણની લાગુ પામે ॥
 આખાઆન કહુ બબરવાહેન કરે ॥
 આપ ને વાંછી મામે ॥

Harirāma is probably the poet of that name noticed by the editors of the *Bṛihat kāvyadōhana* (vol. iii., p. 480), a resident of Surat, and author of *Sītāsvayamvara*, *Rukmiṇisvayamvara*, and *Kṛishṇavirahanān* pada. He is said to have been living in S. 1880, but this is clearly a mistake, perhaps a typographical error for S. 1770, as the poet's *Sītāsvayamvara* is dated S. 1703.

III. Foll. 79b—138b.

સુભદ્રાહરણ
Subhadrāharāṇa.

The *Mahābhārata* account, in verse, of the elopement and marriage of Subhadrā, sister of Kṛishṇa, with Arjuna. By Premānanda.

Begins :

શ્રીગણપતી શુભા રામે ॥
 શસ્ત્ર સુત શ્રીગીરજ રામે ॥
 વીદા રામે વાંછી તમથી જડે રે ॥
 હંશવાહેની શરસ્વતી ॥
 દેવ ટાલો દુરમતી ॥
 ઈછુ છઉ ગુડગતી ॥
 માતા તે તમ વડે રે ॥
 હાલ ॥ તમ જડે ઈછુ માત માહારી ॥
 ને કરો સુજને શાર ॥
 દીન જાણીને દયા આંણી ॥
 ને તમો રોહો માહારી પાશ ॥
 હંશવાહેની હંશવંદની ॥
 આદ તાહાર શમરંણા ॥
 શુધ કીપાલ શરસ્વતી ॥
 કહુ શુભદ્રા હરંણા ॥
 માહાભારથ આદ પ્રવ છે ॥
 પાડવના ચરીત ॥
 શોતા શુધે મને શામલો ॥
 તો શરીર થામે પવીત ॥

The poem was completed on Thursday, the 10th Phālguna-*sudi*, S. 1758.

શવત શતર અઢાવને ॥
 ફાગણ માશ નીખાનજી ॥
 શુક્લ પખશ દશની ચુરવારે ॥
 પુરણ થઉ આખાઆનજી ॥

The scribe's colophon is dated Wednesday, the 6th Vaiśākha-*sudi*, S. 1870, i.e. 11th May, 1814.

IV. Foll. 139—192.

અભિમનયુની અખ્યાન
Abhimanyunī ākhyāna.

A poem describing the valour of Abhimanyu, the son of Arjuna, in the wars between the Pāṇḍavas and Kauravas, taken from the *Dronaparva* of the *Mahābhārata*. By Premānanda.

Begins :

શ્રીહરી કહાની ગતઆ વડે ॥
 કમલાશંકની કુમારી ॥
 વાઘેશ્વરી વીદાઆ તુથી જડે રે ॥
 હાલ ॥ જડે વીદાઆ સુખ નીરમળ ॥
 ને શરસ્વતી હોમે તુષ્ટમાન ॥
 પદબંધન કરવા ઈછુ છઉ ॥
 અભિમનયુ આખાઆન ॥
 વીશમપામેને એણી પેર બોલા ॥
 શુભ જનમેજે રામે ॥
 દોણ પરવની ધરમ કથા છે ॥
 તેહનો કહુ મહીનામે ॥

The manuscript is defective ; breaking off at the commencement of chapter 46. The poem is in 50 chapters, and has been published in the '*Bṛihat kāvyadōhana*,' vol. ii., p. 127. It is there dated *Samvat* 1727.

51.

Add. 26,517.—Foll. 256 ; 9½ in. by 5½ ; 15 to 17 lines, 4½ in. long ; dated *Samvat* 1870 (A.D. 1814). [WILLIAM ERSKINE.]

I. Foll. 1—102b.

પ્રહલાદાધ્યાન

Prahlādādhyaṇa.

A poem on the legend of Prahlāda, the son of the *daitya* Hiranyakaśipu, described in no. 44. By Kālidāsa of Wassawad.

Begins :

શ્રી ગરુડાપત્નીને ચરણે તે નાનુ શીશ ॥
 શુધ્ધબુધનાએક શુબુધીદાએક ॥
 નેનમુર્તિ ઉનીઆ ઇશ ॥
 કુંજરમુખ પ્રભુ કીપાદાએક ॥
 શમરત શુર કરે શેવા ॥
 લોબોધરા અતી શુખ શુંદર ॥
 નમું દુદાલો રે દેવા ॥
 અરુણા અબર અરુણા ભુખંણા ॥
 અરુણા કુશમની રે માલ ॥
 અરુણા તંને શ્રીદુર લેપન ॥
 અરુણા ચંદન ભાલ ॥

This poem is published in the 'Bṛihat kāvyadōhana,' vol. i., p. 503. Nothing appears to be known of Kālidāsa beyond the fact that he was a Nāgar Brahman of Wassawad. His *Sītāsvayamvara* was composed in S. 1832,* and this poem in S. 1833, the date being expressed (fol. 102a, l. 6) in the line શવત શખા પુરાંણે ॥ શંણાગારઉ [*i.e.* શૃંગાર] પર એક, *i.e.* the Samvat year denoted by the number of the Purāṇas (18), and one added to the number of *Śrīṅgāras* (32).

II. Foll. 103—200a.

ઓખાહરણ

Okhāharāṇa.

The Pauranic story, in verse, of Ushā, the daughter of Bāṇa, and of her rescue from captivity and marriage with Aniruddha, grandson of Kṛishṇa. By Premānanda.

Begins :

શ્રીગરુડોવીદને ચરણે લાગુ ॥
 [ગણપતી સારદા વાણી માગું ॥*]
 અતરગત માહા ઇષ્ટા ગંણેરી ॥
 ભાવે ભાખું કથા શ્રીહરીહરતંત્રી ॥
 ચતુરદશ લોક જોને માને ॥
 તેહેના ગુણા શું લખીએ પાને ॥
 ઢાલ ॥ પાને લખા બએ નહી ॥
 શ્રી ગંણેશના ગુણાગરામ ॥
 શકલ કારજ શીધ પાને ॥
 મુખે લેતા નામ ॥

The date of composition is not given. The scribe's colophon is dated Saturday, the 8th Phālguna-*sudi*, S. 1870, *i.e.* 26th February, 1814.

III. Foll. 200b—244a.

નરસિંહ મેહેતાના પુત્રનો વિવાહ

Narasimha Mehetānā putrano vivāha.

An account, in verse, of the festivities at the marriage of the son of the poet Narasimha Mehetā. By Haridāsa.

Begins :

પરથમ પ્રણામુ ઉનીઆતંન ॥
 શુદ્ધીનર ઇષ્ટે મોટા માહા મુન ॥
 કરુણાશીઘ્ર અતી પાર્વન ॥
 વીગનહરેણા રૂપ રતંન ॥
 ઢાળ ॥ વીગનહરેણા ગુણપુરંણા ॥
 તેજનો અંબાર ॥
 પીતાબર ને કૌંઠશીત ॥
 શુધ્ધબુધ શુંદર નાર ॥

The poem is in 22 cantos, and has been published in the *Prāchīnakāvyamāla*, vol. ix. The editors have given a short biographical sketch of the author. Haridāsa was a merchant of Baroda, and was employed by the poet Premānanda as his agent in the management of his household affairs. In

* *Prāchīnakāvyā*, vol. v., no. 1.* Supplied from the printed edition in *Bṛihat kāvyadōhana*, vol. i., p. 33.

S. 1721 Haridāsa began to study poetry under the tutorship of Premānanda. He composed several poems, and died during the lifetime of his master.

In the printed edition of this work the date of composition is stated to be S. 1725, but the lines containing that date do not appear in the present copy.

The scribe's colophon is dated Thursday, the 13th Phālguna-*sudi*, S. 1870, *i.e.* 3rd March, 1814.

IV. Foll. 244b—249.

પૂરવી ભાષાનો સુદામો

Pūrvī bhāṣhāno Sudāmo.

A poem on the story of Sudāmā and Kṛishṇa. By Nārāyaṇa.

Begins :

શ્રીહુકારકી જીગત શમરો ઉમીઆ શીવદત ॥
 બકે ગુનકે ગુનપત ॥
 નેકે ભગત કીશનકે ॥
 કીશન દવારીકાકે રામે ॥
 નંદાનંદ બે કાહે ॥
 શરૂપ લામે દુરપશે ॥
 બંકો મંછીમા અગાધ ॥
 તારે દુર આર પેહેલાદ ॥

The poem is written in an Eastern dialect of Hindi intermixed with Gujarati. The author states at the conclusion of the work that he is a resident of Junnar, and gives the date S. 1803.

V. Foll. 250—256.

સુદામાના પરભાતીઆ

Sudāmānā prabhātiyā.

Songs on the story of Sudāmā, and the favours granted him by Kṛishṇa.

Begins :

જદુપતી નાથ મીવ છે ॥ તમતંણો ॥
 બવો વેગે કરી શ્રી કસણા પાશે ॥ ડેક ॥
 પ્રીત પુરવંતણી ॥ હેત ધરશે હરી ॥

મંનના મનોરથ શક્લ થાશે ॥ જદુપતી મીવ છે ॥
 ઘેર બાલક શઉ ॥ દુખ પામે બઉ ॥
 અન ને વસ્ત થી રહીએ છે અંઉણા ॥

52.

Add. 26,518.—Foll. 96; 9½ in. by 5½; 17 lines, 4½ in. long; dated Samvat 1870 (A.D. 1814).
 [WILLIAM ERSKINE.]

I. Foll. 1—69a.

વિમલ માહાત્મ્ય

Vimalamāhātmya.

A poem in glorification of Paraśurāma, the sixth incarnation of Viṣṇu. By Kalyāṇa.

Begins :

પરથમ પામે નમું ઉમીઆતંન ॥
 શ્રીદુરશોભીત વંદન પરશંન ॥
 વેદીશ કોડ માહા પ્રથમ પુનમે ॥
 શમરંણે વીગનનીવારંણા થામે ॥
 કંમલભુતનીઆ ઇશ્વરી ॥
 ચૌઉદ ભોવંન માહા રહી વીશતરી ॥
 વેણાપુશતક છે બહુ પ્રાંણા ॥
 ચતુરદશ વીદા ગુંણા બંણા ॥
 કીપા કરી આપો શુભંમતી ॥
 અતુલ ગુણા ગાઉ ભગુપતી ॥

The author states at the conclusion of the poem that he is by caste an Udichya (Brahman), the son of Viśvambhara Śukla, a resident of Palgām in the Pargana Daman in Rāmakshetra, or the country along the Malabar coast, and that he completed the work on Thursday, the 7th day of the light half of Mārgaśīrsha, Samvat 1808.

The copy was completed on Saturday, the 13th Phālguna-*badi*, S. 1870, *i.e.* 19th March, 1814.

Colophon : ઇતી શ્રીવીમલ માહાતંમની કથા
 શંમપુરણા શમાપતી થઈ છે ॥ . . . શમત
 ૧૮૭૦ ના ફાગુણ વદી ૧૩ વાર શનેઉ એ
 શપુરંણુ લખી રહા છેએ ॥

II. Foll. 69b—87.

પરશુરામખ્યાન

Paraśurāmākhyāna.

Another account, in verse, of Paraśurāma, taken from the Vanaparva of the Mahābhārata. By Śivadāsa. See no. 43.

Begins :

પ્રથમ પ્રાણામું ગણાવતી ॥
પ્રેમ ધરીને કરી વીનતી ॥
શુભમતી આપો મુજને મન ધરી રે ॥
જેહુને અવીચલ શામી તાત ॥
હેમાચલતનીએ જેહુને માત ॥
દોઓ હાથ મુજ શીશ કરણા કરી ॥
વર્ણણા ॥ કરો કરણા મુજ બાલક ઉપર ॥
જગતતણા રે સ્વામી ॥
કથા કહુ અરણીક પરવની ॥
પ્રથમ શીશ નામી ॥

The poem is in 12 cantos, and has been

published in the 'Prachīnakāvya,' vol. vii., no. 4. The poem is dated S. 1667.

The scribe's colophon is dated Tuesday, the 1st Chaitra-sudi, S. 1870, the 22nd March, 1814.

III. Foll. 88—96.

પરભાતીઆ

Prabhātīyā.

A collection of Hindu songs in honour of Kṛishṇa.

Begins :

રાગ પરભાતી ॥ રેહુ રજની જરે પાછલી ખટગડી ॥
શાધુ પુરશને શુધ ન રેહેવુ ॥ ટેક ॥
નીદરા ન પેર હરી શમરવા શ્રી હરી ॥
એક ચીતે શીરી કસણા કેહેવુ ॥
રેહુ રજની જરે પાછલી ખટગડી ॥

The manuscript is incomplete, breaking off in the middle of the 18th *pada*.

VII. TALES AND FABLES IN PROSE.

53.

Add. 26,520.—Foll. 325; 8¼ in. by 6¼; 12 lines, 3½ in. long; dated the 5th May, 1811.

[WILLIAM ERSKINE.]

મુફરિહ અલ કુલૂબ

Mufarriḥ al-kulūb.

A Gujarati version of the Mufarriḥ al-kulūb, or Persian version of the Hitopadeśa, by Tāj ibn Mu'in al-Dīn Malkī. See the Persian Cat., p. 757b.

Heading: એ કેતાબનૂ નાંમ મફરહે અંન કલૂબ ધરેઉ છે ॥ તે વાંચવી આગલ વાત ઘણી નેક છે ॥

Begins: એ કેતાબનાં બેડનાર ખુદાઈતાલાનાં બેશૂમાર શૂકરાંનાં કરે છે ॥ જે પોતાઓનાં તમાંમ બંદાઓથી આદમીઓને ખુદાંદ મરતબુ આપેઓ અને મોતીનાં જડાવનં શફેદ ભાંતનૂ છતર કે જેહુને અકલ કરી કેહે છે તે અકલનૂ છતર આદમીઓનાં સરપર ધરેઉ અને આદમીઓનાં સર ઉપર અકલ પિદા કીધી

The translation, evidently the work of a Parsi, abounds in Persian words and phrases. There are two lengthy colophons by the scribe, one in Persian, the other in Gujarati, in which the date of completion of the copy is given in the English, Samvat, Śaka, Hijrah, and Parsi eras. He claims descent from Neryosangh Dhaval, a Parsi priest of the 15th century who translated the Zand Avasta and other religious books into Sanskrit, and gives his genealogy as follows:—

Dārāb b. Mānek, b. Bahrām, b. Jāmāsp, b. Mānek, b. Dastūr Pāhālan, b. Farīdūn; a native of Nosārī (in Baroda), residing at Bombay.

54.

Add. 26,521.—Foll. 147; 8½ in. by 6; 12 lines, 3¾ in. long; dated the 3rd September, 1808. [WILLIAM ERSKINE.]

મકરે ઓરત

Makar i 'aurat.

A collection of short tales illustrating the craftiness of women.

Heading: ઇન દાસતાંન મકારે ઓરતનું શરૂ કરૂ છે. તે વાંચવું આગ શાસ્ત્રી વાત છે

Begins: એ કેતાબનુ બેડનાર શાહેર એમ કેહે છે જે અબરનુ દેનાર રાવી અનિ નકલની નીશાંનનાં શાહેરો અનિ મીઠી વાતનાં શકરનાં ખાનાર શાહેરો અનિ શખૂનનાં જાણનાર રાશત બાબરનાં બેહેરી ઇઆને શાહેરો એમ

વાતલાવેઆમ જે હારૂન રશીડ પાદશાહનાં જમાનાં માંહાં બોગદાદ શેહેરમાં એક મરદ હતો તે મરદનું નામ અબુ બકર હતું તે મરદ શુદાગરીમાં મશહૂર હતો તે મરદ એક ઓરત રાખતો હતો તે ઓરત હમેલદાર થાઈ તેવારે અબુ બકરે જમાનાંનાં નજૂનીઓને પોતાની ઓરતનુ હેવાલ પૂછેઓ

This copy was made by Dārāb b. Mānek, the writer of the preceding manuscript. In his colophon to this work also he has given his genealogy, and the date of completion in the various eras current in Bombay.

55.

Or. 2697.—Foll. 67; 6¾ in. by 5½; 15 lines, 3¼ in. long; neatly written on European paper, water-marked “Allee, 1824.”

गोष्टी शतक

Goshṭī-śataka.

A collection of one hundred oriental anecdotes in Marathi, with Gujarati translations. See the Marathi MSS. Cat., p. 36b.

The Marathi anecdotes are written on foll. 1—33, and their Gujarati translations on foll. 34—65.

The first anecdote in Gujarati is as follows:—

एक राजाये पोताना प्रधाननें पृच्छुं के माहरा अधिकारमां सर्व करतां उत्तम शूं प्रधानें उत्तर दीयो के यथा शास्त्र न्याय करवो अनें प्रजानुं पुत्रवत् पालण करवूं एज उत्तम ॥

VIII. MANUSCRIPTS OF MIXED CONTENTS.

56.

Add. 26,461.—Foll. 117; 9¼ in. by 5¼; 20 to 24 lines, about 4 in. long; written in Jain Nagari of the 17th or 18th century.

[WILLIAM ERSKINE.]

A collection of works in Sanskrit, Prakrit, and Gujarati, mostly written by the same hand, in a manuscript the leaves of which are numbered १३० to २६३. The following are in Gujarati :—

I. Foll. 6—61 (१४३—१९८).

नवतत्त्व चोपाई

Navatattva-chopāi.

A metrical paraphrase of the Navatattva, or Nine Principles of Jain philosophy. See no. 19.

Begins : श्रीगुरुभ्योनमः ॥

आदि नमो आनंदपूरि । गिरिजा[sic] गुरु भावसागर सूरि ।
पामी तामु पसाउ उदार । नवतत्त्वनउं कहूं कपि विचार ॥ १ ॥
जाणइ नवि नवतत्त्व जाम । नवि समकितोउं कहौं तांम ।
समकित द्विण नवि शिवपूरि वास । तउ नवतत्त्व करउ अभ्यास ।
जीव १ अजीव २ पुन्य ३ तह पाप ४ । आसव ५ संवर ६ निज्जर-
व्याप ७ ।

बंध ८ मोक्ष ९ ए नवतत्त्व जाणि । एहना भेद हईई हविं आणि ॥ २ ॥
चउदस वउदस बितालोस । व्यासी पुणर वि बईतालोस ।
सगवन वारस चउ नव भेय । बिसई बेहुंत्तरे सगला तेय ॥ ३ ॥

The author's name is not mentioned. He dedicates the work in the opening verse, and also at the conclusion of each chapter, to his Guru Bhāvasāgara Sūri of the Añchala-gachchha (Saṃvat 1510—1583).*

* See Peterson's *Fourth Report*, p. lxxxvi.

The work is written in chopāi verse, in a style of language closely resembling the Marwari dialect of Hindi.

The Nine Principles are explained in separate chapters, as follows :—

- | | | |
|------------------|---------------|-----------|
| 1. Jīvatattva | foll. 6b—33a, | vrs. 484. |
| 2. Ajīvatattva | „ 33b—37a, „ | 67. |
| 3. Puṇyatattva | „ 37a—38b, „ | 25. |
| 4. Pāpatattva | „ 38b—40a, „ | 27. |
| 5. Āśravatattva | „ 40a—42b, „ | 46. |
| 6. Saṃvaratattva | „ 42b—46b, „ | 65. |
| 7. Nirjarātattva | „ 46b—48a, „ | 29. |
| 8. Bandhatattva | „ 48b—54a, „ | 101. |
| 9. Mokshatattva | „ 54a—57b, „ | 53. |

The date of composition, Saṃvat 1575 (A.D. 1632) is given at the conclusion of an epilogue of 59 verses.

Ends : संवत पनर पंचहुत्तरि वरसि श्रीपन्ननिहई आनिइ
हरसि श्रीसंघनइं आग्रहि चउपई कीधी भाविई भगतिइं यई ॥ ५८ ॥
ईय सोहग सुंदर सूरि पुरंदर भावसागर सूरि गछधर पयपउ-
मपसाइ कवित्त कराइ पाप पलाइ दूरितर जे भवीयण भाविइं
सरल सभाविइं भणई गुणइं नवतत्त्ववर ते लहसई सिद्धी वंछित
रिद्धी निरमल बुद्धी विबुद्धनर ॥ ५९ ॥ इति श्रीनवतत्त्वचुपई
समाप्त ॥ ग्रंथायं श्लोकसंख्या १३५० ॥ श्रीकल्याणमस्तु लेखक
पाठक यो वाचकांनां सुभंभवतुः ॥

II. Foll. 62—93 (१९९—२३०).

सामुद्रिक

Sāmudrika.

A Sanskrit metrical treatise on divination, with an anonymous Gujarati version.

Begins : श्रीवीतरागायनमः

आदिदेवंप्रणम्यादो । सर्वज्ञसर्वदर्शनं ।

सामुद्रिकप्रवास्यामि । सुभंगपुरषस्त्रेयोः ॥ १ ॥

पुरुषस्त्रिणां लक्षण कहीईं छईं ॥
 पूर्वमायुःपरीक्ष्येत । पश्चात्तल्लक्षणमेवच ।
 आयुहीनानरानार्यैः । लक्षणैः किंप्रयोजनं ॥ २ ॥
 पहिलुं आऊषु जोईईं पछईं हायपग सरीरनां लक्षण जोईईं
 आऊषापाषईं लक्षण सिउं कीजईं ॥ २ ॥
 वामभागानुनारीणां । दक्षिणेपुरुषस्यच ।
 निर्दिष्टलक्षणतेषां । समुद्रवचनंयथा ॥ ३ ॥
 स्त्रीनईं डावईं पासईं लक्षण जोईईं पुरुषनईं जिमणईं ॥ ३ ॥
 पंचदीधंचतुहेस्त्रं । चतुःसूक्ष्मं षडुत्तमं ।
 सप्तर्क्त्रिचिस्त्रीणैः । त्रिगंभीरं प्रशस्यते ॥ ४ ॥
 मनुष्यनईं पांच दीधे लांवां जोईईं चारि हस्त्र दूकडा जोईईं
 पांच सूक्ष्म नाह्नां जोईईं ॥ ६* ॥

The work contains rules for determining a man's duration of life, his characteristic temperament or his future condition, rich or poor, lucky or unlucky, by means of palmistry, but more particularly by a study of the peculiarities of form, size or colour of the various parts of the human body. It is divided into two parts, the first, in 155 verses (ending at fol. 78a), relates to men; the second, in 123 verses, to women, concluding with a description of the four classes of females, known as Padminī, Chitriṇī, Śaṅkhinī, and Hastinī.

Each verse of the Sanskrit text is followed by its Gujarati translation bearing the same number. At the end of the work is an illustration of the palm of the left hand with emblematical figures.

III. Foll. 94—106a. (२३१—२४३).

गिरनारतीर्थोद्धारमहिमा

Girnār-tīrthoddhāra-mahimā.

A metrical account of the restoration of the temple and worship of Neminātha at Girnar. By Nayasundara.

Begins: सयलवासवर वसई पयमूलि ॥
 नमिसुउं निरंतरं भक्तिभर । संतिकरण चउवीस जिणवर ।
 नेमिनाह वावीसमउं सीलरयण भंडार सुहकर ।

* Mistake for 8.

तसु पयपंकय अणुसरीए । महिमा गिरि गिरिनारि ।
 सहि गुरुआयस सिरिधरि । बोलिसु किंपिविचार ॥ १ ॥
 राग धन्यासी ॥ उत्सर्पिणी आंराढाल ॥ १ ॥
 किंपिविचार कहूं मनरंगिईं । श्रुतदेवी आधारजी
 वदनकमलि विलसई वरवाणी । सासामणि सभारइंजी ॥ २ ॥
 जंबुद्वीप भरतक्षेत्रमांहिं । उत्तरदिशि उदारजी ।
 मनोहर कासमीर देसमंडण । नवहलपत्तन सारजी ॥ ३ ॥
 तिहां नवहंस नाम छईं नरवर । विजयादेतसराणीजी ।
 चंद्र सेठ तिणि पुरि अधिकारी । पुण्यवंत तसु प्राणीजी ॥ ४ ॥

The poem is in 185 verses, written in a form of Marwari. It recounts how Ratan Seth, the eldest of the three sons of Chandra Seth the proprietor of the village of Nava-halapattan, a pious Jain Śrāvaka and deacon (*saṅghapati*), devoted his wealth on the restoration of the temple at Girnar sacred to Neminātha, in which holy deed he was assisted by his wife Silavatī and his son Komala. This occupied eighteen years,* and was completed in Samvat 1449 (A.D. 1392).†

Dr. James Fergusson, in his description of the ruined temples on the sacred hill of Girnar,‡ states that the temple to Neminātha is the largest and oldest. "An inscription upon it records that it was repaired in A.D. 1278, and unfortunately a subsequent restorer has laid his heavy hand upon it, so that it is difficult now to realise what its original appearance may have been."

IV. Foll. 106b—109a. (२४३—२४६).

शंखेश्वर स्तवन

Śaṅkheśvara-stavana.

A poem in praise of Sankeswar, a town in the Belgaum District of the Bombay Presidency.

* V. 167.

वरस अठारमाहि कीधा ए सवि करणी प्रसिधा ।

† V 172.

विक्रम रायणी वरसे । चऊदसेउगणपंचासे ।

रैवतप्रसाद नेमि । उद्धरीउ अति प्रेमे ॥ ७२ ॥

‡ *History of Indian and Eastern Architecture*, London, 1876, p. 230.

Begins :

ऐनमः ॥ शासनदेवी अमनिधरीए गाउपासजिगंद ।

संघेसरपुरमंडणोए दीठई परमाणंद ॥ १ ॥

अश्वसेनकुलचंदलोए वामादेवी अमात ।

नीलवरणमोहिसदाए लंबननागविख्यात ॥ २ ॥

The poem is in 46 verses, and was written during the time of king Aśvasena in Samvat 1672* (A.D. 1615). This copy was made for Shāh Hirachandra on Wednesday, the 9th Vaiśākha-badi, Samvat 1737 (A.D. 1680).

* V. 45. संवत् सोल दाहोतरिए

Colophon : इति संखेसर स्तवनम् संपूर्णः ॥ संवत् १७३७ वर्षे वैशाख वदि ९ बुधे संघमुख्य सा० हीरचंद्र पठनार्थं ॥

V. Foll. 109b—117. (२५६—२६३).

A collection of Jain hymns in praise of the Tirthaṅkaras, concluding with two short poems on points of recital, partly in Prakrit, partly in Gujarati.

These also were copied for Shāh Hira-chandra, as in IV. above, the manuscript being dated Tuesday, the 8th Pausha-badi, Samvat 1733 (A.D. 1676).

Colophon : इति श्रीस्त्रात्रविधिः संपूर्णः ॥ संवत् १७३३ वर्षे पोष मासे कृष्णपक्षे अष्टम्यां तिथौ भीमेवासरे लिखिता ॥ सुश्रावकस्य सा० हीरचंद्रस्य पठनार्थं ॥

IX. MISCELLANEOUS.

57.

Add. 26,524. — Foll. 36. Strips of paper about 18 in. by $3\frac{3}{4}$; written between Samvat 1848 and 1863 (A.D. 1791—1806).

[WILLIAM ERSKINE.]

A collection of papers containing accounts written by Nārāyaṇadāsa Bala-kṛishṇa Dāsa and other gumāsthas of Bagalkot and other villages in the Patan subdivision of the Bombay Presidency, respecting money due from tenants as rent, or on transactions in grain, cloth, and other articles.

INDEX OF TITLES.

THE references are to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference.

Abhimanyunī ākhyāna, **50** iv.
 Āchārāṅga-sūtra, **1**.
 Āgamasāroddhāra, **29**.
 Aupapātika-sūtra, **3**.
 Babhruvāhananī kathā, **50** ii.
 Bhaktāmarastotra, **9**.
 Bhalāinī chopāi, **26** ii.
 Bhramara-pachīśī, **49** ii.
 Chandrahāsanī kathā, **49** iii.
 Chār khaṇḍanī vārtā, **43**.
 Chatuḥśaraṇa-sūtra, **5**.
 Chāturī mānasamānī, **49** i.
 Chāturī Rādhājīnī, **49** vii.
 Chausaraṇa-prakarāṇa, **5**.
 Dāṅgavākhyāna, **43**.
 Daśavaikālika-sūtra, **7**.
 Dīpālīkākalpa, **16**, **17**.
 Dīvālīkalpa, **16**, **17**.
 Dīvālīkalpa-bālabodha, **30**.
 Draupadī-svayaṃvara, **43**.
 Dravyaguṇaparyāya-no rās, **27**.
 Dvādaśa-bhāvanā, **26** i.
 Gadhesang rājānī vārtā, **47** i.

Girnār-tīrthoddhāra-mahimā, **56** iii.
 Gosṭhī-śataka, **55**.
 Hariśchandrapurī, **49** iii.
 Hastāmalaka, **44**.
 Jambucharitra, **25**.
 Jīvavichāra-sūtra, **21**.
 Jñātādharmakathā, **2**.
 Kalpasamāchārī-saṅgraha, **31**.
 Kalpasūtra, **8**.
 Kṛishṇavirahanāṇ pada, **50** ii.
 Laghu-kshetrasamāsa-prakarāṇa, **13**, **14**, **15**.
 Lakshmaṇaharaṇa, **49** ii.
 Mahābhārata, by Viṣṇudāsa, **49** iii.
 Makar i 'aurat, **54**.
 Mufarriḥ al-ḥulūb, **53**.
 Nala Damayantīnī kathā, **49** ix.
 Nalākhyāna, **49** ii.
 Nanda batrīśīnī vārtā, **49** iv.
 Narasiṃha Mehetānā putrano vivāha, **51** iii.
 Navatattva, **19**, **20**, **21**.
 Navatattva-chopāi, **56** i.
 Nayachakrasāra, **29**.
 Okhāharaṇa, **51** ii.

Padmāvatīnī vārtā, **49** v.

Padminīnī vārtā, **47** II.

Pañcha ḍaṇḍanī vārtā, **47** IV.

Paraśurāmākhyāna, **52** II, 43.

Paṭṭāvalī, **36**.

Prabhātiyā, **52** III.

Prahlādākhyāna, by Bhāṇadāsa, **44**.

—— by Kālidāsa, **51** I.

Pūrvī bhāṣhāno Sudāmo, **51** IV.

Rājaprasnīya-sūtra, **4**.

Rāmāyaṇa, by Viṣṇudāsa, **49** III.

Raṇayajña, **50** I.

Rasikapriyā, **42**.

Rāyapaseṇī-sūtra, **4**.

Rukmāṅgadanuṇ ākhyāna, **49** III.

Rukmiṇīsvayaṃvara, **50** II.

Sāmudrika, **56** II.

Samyaktvakaumudī, **22**.

Saṅghayaṇī, **11**, **12**.

Saṅgrahaṇī-sūtra, **11**, **12**.

S'aṅkheśvara-stavana, **56** IV.

Santhārāvidhi, **23**.

S'atruñjaya-uddhāra, **28**.

Shaḍāvaśyaka-sūtra, **6**.

Siddhāntālāpaka, **31**.

Sītāsvayaṃvara, by Harirāma, **50** II.

—— by Kālidāsa, **51** I.

Snehalilā, **49** VIII.

S'rāddhapratikramaṇa-sūtra (*i.q.* Vandanaka-sūtra), **24**.

S'rīpālacharitra, **13**.

Subhadrāharāṇa, **50** III.

Sudāmācharitra, **49** VI.

Sudāmānā prabhātiyā, **51** V.

S'ukabohoterī, **45**.

S'ukasaptati, **46**.

S'ukasārikānī vārtā, **47** V.

Ṭhagnī vārtā, **47** III.

Udyamakarma-saṃvāda, **48**.

Upadeśamālā-prakarāṇa, **18**.

Uvavāī-sūtra, **3**.

Vaidyajīvana, **38**.

Vaidyavallabha (fragment), **39**.

Vandanaka-sūtra, **24**.

Vimalamāhātmya, **52** I.

Yogaśāstra, **10**.

CLASSED INDEX OF WORKS.

NUMERALS in parentheses indicate the date of composition of the work, or of the death of the author. The references are to the numbers under which the MSS. are described.

ADMINISTRATION.

Village rent and other accounts, 57.

BIOGRAPHY.

Life of Mahāvīra, 35.

Paṭṭāvalī of the Veshadhara branch of Lumpakas, 36.

DIVINATION.

Sāmudrika, 56 II.

GRAMMAR.

Gujarati grammar, by Dr. J. Leyden, 40.

JAIN LITERATURE.

Āchārāṅga-sūtra. Prakrit text, and commentary by Pārśvachandra Sūri, 1.

Āgamasāroddhāra (S. 1776), by Devachandra Gaṇi, pupil of Dīpachandra, 29.

Aupapātika-sūtra, Prakrit text, and commentary, 3.

Bhaktāmarastotra, Sanskrit text, and commentary by Rishi Dayārāma, 9.

Bhalāinī chopāi, by Bhīmajī Bhārati, 26 II.

Chatuḥśaraṇa-sūtra, Prakrit text, and gloss, 5.

Chausaraṇa-prakarana. *See* Chatuḥśaraṇa-sūtra.

Daśavaikālika-sūtra, Prakrit text, and gloss, 7.

Dīpālikākālpa, Sanskrit text, with notes, 16, 17.

Dīvālikālpa. *See* Dīpālikākālpa.

Dīvālikālpa-bālabodha (S. 1821), 30.

Dravyagūṇaparyāya-no rās, 27.

Dvādaśa-bhāvanā, by Sakalachandra Gaṇi, 26 I.

Jain cosmography (fragment), 33.

Jain hymns, 56 v.

Jain legends (fragment), 32.

Jain religious poems, 34.

Jambucharitra, Prakrit text, and commentary, 25.

Jīvavichāra-sūtra, Prakrit text, and commentary, 21.

Jñātādharma-kathā, Prakrit text, and commentary, 2.

Kalpasūtra, Prakrit text, and commentary by Sukhasāgara Gaṇi, 8.

Laghu-kshetrasamāsa-prakarana, Prakrit text, and notes, 13. With commentary by Pārśvachandra Sūri, 14 A, 15. With commentary by Dayāsiṃha Gaṇi, 14 B.

Navatattva, Prakrit text, and commentary (S. 1773) by Jñānavimala Sūri, 19. With commentary by Muni Ratnasimha, 20. With commentary by Pārśvachandra Sūri, 21.

Navatattva-chopāi, 56 i.

Rājaprasnīya-sūtra, Prakrit text, and commentary, 4.

Rāyapaseñi-sūtra. *See* Rājaprasnīya-sūtra.

Samyaktvakaumudī, Sanskrit text, and translation, 22.

Saṅghayañi. *See* Saṅgrahañi-sūtra.

Saṅgrahañi-sūtra, Prakrit text, and commentary, 11, 12.

Santbārāvidhi, Prakrit text, and translation, 23.

S'atruñjaya-uddhāra (S. 1768), by Premavijaya, 28.

Shaḍāvaśyaka-sūtra, Prakrit text, and commentary by Nemihaṃsa (?) Gaṇi, 6.

Siddhāntālāpaka, 31.

S'rāddhapratikramaṇa-sūtra. *See* Vandanaka-sūtra.

Upadeśamālā-prakaraṇa, Prakrit text, and commentary (S. 1543) by Nanna Sūri, 18.

Uvavāi-sūtra. *See* Anupātika-sūtra.

Vandanaka-sūtra, Prakrit text, and commentary, 24.

Yogaśāstra, Prakrit text, and gloss, 10.

LEXICOGRAPHY.

Vocabulary of Gujarati, Marathi and Hindi words, 41.

MATHEMATICS.

Arithmetical tables and calculations, 37.

MEDICINE.

Vaidyājīvana, Sanskrit text, and gloss, 38.

Vaidyavallabha (fragment), Sanskrit text, and gloss, 39.

POETRY.

Abhimanyunī ākhyāna (S. 1727), by Premānanda, 50 iv.

Babhruvāhananī kathā, by Harirāma, 50 ii.

Bhramara-pachīśī, by Premānanda, 49 ii.

Chandrahāsanī kathā (S. 1624), by Vishṇudāsa, 49 iii.

Chār khaṇḍanī vārtā (S. 1696), by S'ivadāsa, 43.

Chāturi mānasamānī, by Narasimha Mehetā (S. 1537), 49 i.

Chāturi Rādhājīnī, by Raṇchoḍ Bhakat, 49 vii.

Gadhesang rājānī vārtā, by S'āmala Bhaṭa, 47 i.

Girnār-tīrthoddhāra-mahimā, by Nayasundara, 56 iii.

Nala Damayantīnī kathā, by Premānanda, 49 ix.

Nanda batrīśīnī vārtā, by S'āmala Bhaṭa, 49 iv.

Narasimha Mehetānā putrano vivāha (S. 1725), by Haridāsa, 51 iii.

Okhāharaṇa, by Premānanda, 51 ii.

Padmāvatīnī vārtā (S. 1774), by S'āmala Bhaṭa, 49 v.

Padminīnī vārtā, by S'āmala Bhaṭa, 47 ii.

Pañcha ḍaṇḍanī vārtā, by S'āmala Bhaṭa, 47 iv.

Paraśurāmākhyāna (S. 1667), by S'ivadāsa, 52 ii.

Prabhātiyā, 52 iii.

Prahlādākhyāna (S. 1776), by Bhāṇadāsa, 44.

Prahlādākhyāna (S. 1833), by Kālīdāsa of Wasawad, 51 i.

Pūrvī bhāshāno Sudāmo (S. 1803), by Nārāyaṇa, 51 iv.

Raṇayajña (S. 1741), by Premānanda, 50 i.

S'aṅkheśvara-stavana (S. 1672), 56 iv.

Snehalīlā, 49 viii.

Subhadrāharaṇa (S. 1758), by Premānanda, 50 iii.

Sudāmācharitra (S. 1738), by Premānanda,
49 VI.
Sudāmānā-prabhātiyā, 51 v.
S'uka-bohoterī (S. 1821), by S'āmala Bhaṭa, 45.
Sukasaptati, 46.
S'ukasārīkānī vārtā, by S'āmala Bhaṭa, 47 v.
Thagnī vārtā, by S'amala Bhaṭa, 47 III.
Udyamakarma-saṁvāda, by S'āmala Bhaṭa, 48.
Vaishnava songs, 36.
Vimalamāhātmya (S. 1808), by Kalyāṇa, 52 I.

RHETORIC.

Rasikapriyā, Braj-bhasha text of Keśava Dāsa,
and translation by Kuśaladhīra Upādhyāya,
42.

TALES AND FABLES.

(*Tales in verse are included under POETRY.*)

Goshtī-śataka, 55.
Makar i 'aurat, 54.
Mufarriḥ al-ḵulūb, 53.

INDEX OF PERSONS' NAMES.

NUMERALS coming after a name are precise, or approximate, obituary dates, but, in the case of scribes they refer to the date of transcription; when following the title of a work, they indicate the date of composition. The references are to the numbers under which the MSS. are described.

- | | |
|---|--|
| <p>Abhayadeva Sūri, 2, 3.</p> <p>Amṛitachandra Sūri, <i>of the Lumpaka-gachchha</i>, 3.</p> <p>Āshāḍhāchārya, 32.</p> <p>Ātmārāma Vijayajī, 36.</p> <p>Bālamukunda, <i>Pandit</i>, scribe (S. 1864), 44.</p> <p>Bhadā, <i>son of Vitolā Singh</i>, 36.</p> <p>Bhadrabāhu. Kalpasūtra, 8.</p> <p>Bhāgchand, <i>Rishi</i>, 36.</p> <p>Bhāṇa, <i>founder of the Veshadhara sect</i> (S. 1533), 36.</p> <p>Bhāṇadāsa. Prahlādākhyāna (S. 1776), 44.</p> <p>Bhāvasāgara Sūri, 56 I.</p> <p>Bhīma, <i>Rishi</i>, <i>of Pāligām</i>, 36.</p> <p>Bhīmajī Bhāratī, <i>son of Guṇanidhi Bhāratī</i>.
Bhalāinī chopāi, 26 II.</p> <p>Bhīma Sena, 9.</p> <p>Bhūdhara Vyāsa, 49 III.</p> <p>Chandra Sūri. Saṅgrahapī-sūtra, 11, 12.</p> <p>Dārāb b. Mānek, scribe, 53, 54.</p> <p>Dayārāma, <i>Rishi</i>, <i>pupil of Sujānājī</i>. Commen-
tary on the Bhaktāmarastotra, 9.</p> | <p>Dayāsiṃha Gaṇi, <i>pupil of Jayatilaka Gaṇi</i>.
Commentary on the Laghu-kshetrasamāsa-
prakaraṇa, 14 B.</p> <p>Devachandra Gaṇi, <i>pupil of Dīpachandra</i>, Āgama-
sāroddhara (S. 1776), 29.</p> <p>Devasaubhāgya Muni, 8.</p> <p>Devīdāsa, <i>Rishi</i>, 13.</p> <p>Dharmadāsa Gaṇi. Upadeśamālā-prakaraṇa, 18.</p> <p>Dīpachandra, 29.</p> <p>Dīpasāgara Gaṇi, 8.</p> <p>Gokuladāsa Svāmī, 13.</p> <p>Govinda Bhāratī, 26 II.</p> <p>Guṇameru, 46.</p> <p>Guṇanidhi Bhāratī, 26 II.</p> <p>Guṇavardhana Gaṇi, <i>pupil of Nanna Sūri</i>, scribe
(S. 1543), 18.</p> <p>Haridāsa, of Baroda. Narasiṃha Mehetānā
putrano vivāha (S. 1725), 51 III.</p> <p>Harirāma. Babhruvāhananī kathā, 50 II.</p> <p>Harivaṃśa, <i>Rishi</i>, scribe (S. 1718), 13.</p> <p>Hemachandra. Yogaśāstra, 10.</p> |
|---|--|

- Hīrachandra, *Shāh*, 56 iv. v.
 Jagmāl, *Rishi*, of *Sarvar*, 36.
 Jayachandra Sūri, *pupil of Somasundara*, 6.
 Jayatilaka Gaṇi, 14 B.
 Jinabhadra Gaṇi Kshamāśramaṇa, 11, 14 B.
 Jinachandra Sūri, 29.
 Jinahamṣa Sūri, 1.
 Jinasundara Sūri, *pupil of Somasundara*, *Dīpālikākālpa*, 16, 17, 30.
 Jīva, *son of Tejpal* (S. 1613), 36.
 Jñānavimala Sūri. Commentary on the *Navatattva* (S. 1773), 19.
 Kālidāsa, of *Wassawad*. *Prahlādākhyāna* (S. 1833), 51 i.
 Kalyāṇa. *Vimalamāhātmya* (S. 1808), 52 i.
 Kalyāṇasāgara Sūri, 30.
 Keśava, *son of Shāh Vijā*, 36.
 Keśava Dāsa, of *Orchha*. *Rasikapriyā*, 42.
 Keśavajī, *Rishi*, 5.
 Khemajī, *Rishi*, 5.
 Kuśaladhīra Upādhyāya. Translation of *Rasikapriyā*, 42.
 Kuyar, *Rishi*, 36.
 Lālaviyaya Gaṇi, 16.
 Leyden (J.) *Dr.* Gujarati grammar, 40.
 Lolimbarāja. *Vaidyajīvana*, 38.
 Mahāvīra. Life, 35.
 Malayagiri, 4, 11.
 Mānatuṅgāchārya. *Bhaktāmarastotra*, 9.
 Māṇikasāgara, *pupil of Viśeṣasāgara*, scribe (S. 1826), 15.
 Maṇiratna Sūri, 19.
 Meghajī, *Rishi*, 4.
 Megharāja, 4.
 Nanna Sūri, of the *Koraṇṭa-gachchha*. Commentary on the *Upadeśamālā-prakaraṇa* (S. 1543), 18.
 Narasiṃha Mehetā (S. 1537). *Chāturi mānasāmānī*, 49 i.
 Nārāyaṇa. *Pūrvī bhāṣhāno Sudāmo* (S. 1803), 51 iv.
 Nārāyaṇadāsa Bālakṛishṇa Dāsa, 57.
 Nayasundara. *Girnārtīrthoddhāra-mahimā*, 56 iii.
 Nemihamṣa (?) Gaṇi. Commentary on the *Shadāvaśyaka-sūtra*, 6.
 Neryosangh Dhaval, 53.
 Nūna, *Rishi*, 36.
 Padmasundara. *Jambucharitra*, 25.
 Pārśvachandra Sūri, *pupil of Sādhuratna*. Commentary on the *Āchārāṅga-sūtra*, 1. Commentary on the *Laghu-kshetrasāmāsa-prakaraṇa*, 14 A, 15. Commentary on the *Navatattva*, 21.
 Premānanda Bhaṭa. *Abhimanyunī ākhyāna* (S. 1727), 50 iv. *Bhramara-pachīṣī*, 49 ii. *Nala Damayantīnī kathā*, 49 ix. *Okhāharaṇa*, 51 ii. *Raṇayaājña* (S. 1741), 50 i. *Subhadrāharaṇa* (S. 1758), 50 iii. *Sudāmācharitra* (S. 1738), 49 vi.
 Premavijaya. *S'atruṅjaya-uddhāra* (S. 1768), 28.
 Puṇyasāgari Sūri, 30.
 Rahiyā, *Rishi*, *pupil of Meghajī*, scribe (S. 1794), 4.
 Rājachandra. Commentary on the *Uvavāi sūtra*, 3.
 Rājadhara, *Rishi*, scribe (S. 1771), 2.
 Rājārāma Māṇakjī, 44.
 Rājasāgara, 29.
 Rāmavijaya. *Marwari poem*, 46.
 Raṇchhoḍ Bhakat. *Chāturi Rādhājīnī*, 49 vii.
 Ratan Seth, of *Navahallapattan*, 56 iii.
 Ratnahamṣa Gaṇi, *pupil of Vinayahamṣa Gaṇi*, 5.
 Ratnasaubhāgya Gaṇi, *pupil of Devasaubhāgya Muni*, scribe (S. 1785), 8 ; and (S. 1793), 21.
 Ratnaśekhara Sūri. *Laghu - kshetrasamāsa-prakaraṇa*, 13, 14.
 Ratnasimha, *Muni*, *pupil of Ratnasūri*. Commentary on the *Navatattva*, 20.
 Ratnasimha, *son of Shāh Sūrā*, 36.

- Ratnasimha Sūri, 14 B.
 Ratnasūri, *Muni*, of the *Āgama-gachchha*, 20.
 Rāychand, pupil of Dayārāma, 9.
 Ṛiddhivijaya Gaṇi, 16.
 Rūpa, *Rishi* (S. 1595), 36.
 Rūpchand, *Shāh*, 18.
 Sādhuratna, of the *Nāgpurīya Tapā-gachchha*, 1, 14.
 Sakalachandra Gaṇi. *Dvādaśa-bhāvanā*, 26 i.
 Sāmala Bhaṭa. *Gadhesang rājānī vārtā*, 47 i.
 Nanda batrīśīnī vārtā, 49 iv. *Padmāvati*
 tīnī vārtā (S. 1774), 49 v. *Padminīnī*
 vārtā, 47 ii. *Pañcha ḍaṇḍanī vārtā*, 47 iv.
 S'ukabohoterī (S. 1821), 45. *S'ukasārī-*
 kānī vārtā, 47 v. *Ṭhagnī vārtā*, 47 iii.
 Udyamakarma-saṃvāda, 48.
 Sarva, *Rishi*, of *Dhīlī*, 36.
 Sarvadeva, 18.
 Siddhāntasāgara Sūri (S. 1560), 10.
 S'īlaṅgāchārya, 1.
 Singharāj, son of *Rishivāsa* (S. 1755), 36.
 S'ivadāsa, of *Khambhat*. *Chār khaṇḍanī vārtā*
 (S. 1696), 43. *Paraśurāmākhyāna* (S. 1667),
 52 ii.
 S'ivajī, *Rishi* (S. 1733), 36.
 S'ivanidhāna, 11.
 Somasundara Sūri (S. 1499), 6, 16, 30.
 S'rīmalla, son of *Sāghāvar*, 36.
 Sugālchand, 15.
 Sujānājī, 9.
 Sukhamalla, *Rishi* (S. 1763), 36.
 Sukhasāgara Gaṇi, pupil of *Dīpasāgara Gaṇi*.
 Commentary on the Kalpasūtra, 8.
 Revised commentary on the Navatattva,
 19.
 Sumatisāgara, 29.
 Sūryavijaya, *Pandit*, scribe, 26 i.
 Udayavallabha Sūri, 14 B.
 Udayavimala Sūri, 5.
 Vajrasena, 13.
 Vimalasāgara Gaṇi, scribe, 29.
 Vinayahamṣa Gaṇi, 5.
 Viśeshasāgara, 15.
 Vishṇudāsa. *Chandrahāsani kathā* (S. 1624),
 49 iii.
 Vivekavijaya, pupil of *Ṛiddhivijaya Gaṇi*, scribe,
 16.
 Yaśovijaya Gaṇi. *Dravyaguṇaparyāyano rās*, 27.

NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS
ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE
PRESENT CATALOGUE.

No.	Cat.	No.	Cat.	No.	Cat.
ADDITIONAL.				ORIENTAL.	
26,365	12	26,463	8	2105B	6
26,366	17	26,464A	5	2105g	29
26,367	22	26,464B	37	2109c	24
26,374	15	26,464c	21	2112A	20
26,415	38	26,464E	23	2114B	18
26,452A	19	26,464F	26	2116c	11
26,452D	39	26,511	45	2117B	13
26,452F	32	26,515	49	2118	14
26,452H	33	26,516	50	2133A	16
26,452M, P	34	26,517	51	2133B	30
26,452N	36	26,518	52	2137A	31
26,453A	3	26,519	46	2137c	28
26,453B	9	26,520	53	2697	55
26,454A	42	26,521	54	4531	7
26,454B	2	26,522	43	4533	27
26,454G	35	26,523	47	5117	1
26,459	25	26,524	57	5186	10
26,461	56	26,546	48		
26,462	4	26,592	40		
		26,593	44		
		26,595	41		

C A T A L O G U E
OF
BENGALI, ASSAMESE, AND ORIYA
MANUSCRIPTS.

TABLE OF CONTENTS.

	PAGE		PAGE
I. HISTORY	1	ADDITIONS AND CORRECTIONS	28
II. BIOGRAPHY	2	INDEX OF TITLES	29
III. MEDICINE	4	INDEX OF PERSONS' NAMES	30
IV. LEXICOGRAPHY	4	CLASSED INDEX OF WORKS	32
V. POETRY	5	NUMERICAL INDEX	34
VI. MANUSCRIPTS OF MIXED CONTENTS	24		

CATALOGUE OF

BENGALI, ASSAMESE, AND ORIYA

MANUSCRIPTS.

I. HISTORY.

1.

Add. 12,235 B.—147 leaves of bark ; 4 in. by 16 $\frac{3}{4}$; 5 lines, 12 $\frac{3}{4}$ in. long ; written apparently in the 18th century.

An historical account of Rudra Siṃha, Raja of Tipperah, written in Assamese.

Begins :

কুদ্র সিংহ মহাৰাজা দেবতাএ জয়ন্তা কছাৰি দুই দেশক মাৰি পাছে বঙ্গালৰ দেশক মাৰিবলৈ উদ্যম কৰিলে পাছে তাৰি দেশৰ মোৰঙ্গৰ ৰাজা বনবিষ্ণুপুৰৰ ৰাজা নদিয়াৰ ৰাজা বেহাৰৰ ৰাজা বৰ্দ্ধমানৰ কীৰ্তিচন্দ্ৰ জমিদাৰ বড়নগৰৰ উদয়নাৰান জমিদাৰ এই সকলৰ ঠাইক বড় ফুকনৰ নামে মানুহ পঠাই সিহঁতৰো মানুহ অনাই বড় ফুকনে মহাৰাজাত জনোৱাপ কৰি সিহঁতৰ মানুহক মহাৰাজাৰ ঠাইক অনাই ।

According to Assamese historians* Rudra

Siṃha, or king Chukhrangphā (চুখ্ৰংফা) of the Ahom dynasty of rulers of Assam, succeeded his father Gadādhara Siṃha, or Chupātpā (চুপাত্‌ফা), in Śaka 1617 (A.D. 1695), and died at Gauhati in Śaka 1636 (A.D. 1714). He founded the city of Rangpur and made it his capital in Śaka 1620. He was an equitable ruler, and a patron of arts and sciences. After a short expedition against the turbulent ruler of the neighbouring state of Jaintia, in which he was aided by the ruler of Cachar, the country enjoyed the blessings of peace and prosperity throughout his reign, and every effort was made to establish and maintain friendly relations with the rulers of Bengal and other parts of India.

This history contains an account of this interchange of pacific relations with other nations by the agency of Raṅga Kandali and other ambassadors, after the subjugation of Jaintia, in Śaka 1632. An index of the contents of the work is appended. Leaf 108 is missing.

* See *Āsām-burañjī* in Bengali by Halirām Dhekiyāl (Calcutta, 1829), also in Assamese by Guṇābhīrām Barūyā (Calcutta, 1900), and *Āsāmar burañjī* by Padmanātha Barūyā (Tezpur, 1901).

II. BIOGRAPHY.

2.

Or. 3361.—Foll. 175; 4 in. by 14; 8 or 9 lines, 12 in. long; dated B.S. 1132 (A.D. 1725). [C. BENDALL.]

চৈতন্যচরিতামৃত ।

Chaitanyacharitāmṛita.

A life of Chaitanya, in verse. By Kṛishṇadāsa Kavirāja Gosvāmī.

This popular biography of the famous Vaiṣṇava reformer has been frequently published. This copy contains only the first 21 out of 25 chapters (*parichchheda*) of the *Madhyama-khaṇḍa*, or second book. It begins with five Sanskrit ślokas :—

বন্দে শ্রীকৃষ্ণচৈতন্য নিত্যানন্দো সহোদিতৌ ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ সন্দৌ তমসুদৌ ॥ ২ ॥

The Bengali text begins (l. 5):

জয় জয় গৌরচন্দ্র জয় কৃপাসিদ্ধ ।
জয় জয় সচিস্বত জয় দিনবন্ধু ॥
জয় জয় নিত্যানন্দ জয়দ্বৈতচন্দ্র ।
জয় শ্রীনিবাসাদি জয় গৌরভক্তরন্দ ॥
পূর্বে কহিল আদিলীলার স্তবগন ।
আদিলীলা বিস্তারিয়াছেন দাস বন্দাবন ॥
অতএব তাহা আমি স্তবমাত্র কৈল ।
যে কিছু বিসেষে তাহা স্তব মধ্যেই কহিল ॥

Pandit Rāmagati Nyāyaratna states, in his short account of the life of the author,* that Kṛishṇadāsa Kavirāja, a Vaidya by caste, was born at Jhamatpur, a village in the district of Bardwan. The author says of himself, in chap. 5 of the *Ādikhaṇḍa* of this work, that Nityānanda appeared to him in a dream, and ordered him to go to Brindaban.

He accordingly dwelt there in companionship with Rūpa, Sanātana, Raghunātha Dāsa, and other famous Vaiṣṇava teachers. It is very probable that he wrote this biography of Chaitanya at that place.

The author has taken the *Chaitanyabhāgavata* of Vṛindāvana Dāsa (see no. 11) as his model, supplying, as he tells us, a fuller and more detailed account of the life of Chaitanya. It is similarly divided into three parts (*khaṇḍa*), viz. :—

1. *Ādikhaṇḍa*, in 17 chapters. The birth, boyhood, education, and marriage of Chaitanya, and an account of his journey to Gaya.

2. *Madhyamakhaṇḍa*, in 25 chapters. Chaitanya's return to Navadvīpa (Nadiya), his native place, his zealous preaching of the worship of Kṛishṇa, and an account of his band of devoted followers, Nityānanda, Advaita, Śrīnivāsa, Haridāsa, and others.

3. *Antakhaṇḍa*, in 20 chapters. Chaitanya's becoming a Sannyāsī at the age of 25, his departure from his native place, and his wanderings to Lilāchala (Jagannath) and other sacred places as an apostle of the Kṛishṇa-cult.

Kṛishṇadāsa was an excellent Sanskrit scholar. Each chapter of this work is prefaced by a few Sanskrit verses of his own composition. He has also quoted largely from the Purāṇas, and also from the *Vidagdhamādhava* of Rūpa Gosvāmī, the *Haribhaktivilāsa* of Gopāla Bhaṭṭa, the *Bilva-maṅgala*, the *Chaitanyachandrodaya* of Kavī-karṇapūra, and other Sanskrit works. The last-named Sanskrit drama was composed in Śaka 1495 (A.D. 1573), so that the present

* *Bāṅgālā bhāṣhā*, Hughli, 1872, pt. i., p. 67.

work was probably written some 10 or 15 years after that date. According to Achyuta-charaṇa Chaudhuri,* the Chaitanyacharitā-mṛita was composed in Śaka 1503 (A.D. 1581), and the Chaitanyabhāgavata, in Śaka 1457. The work is alluded to by Vṛindāvana Dāsa in his prologue to the Smaraṇamaṅgala (no. 12).

This copy was made by Nandarāma Dāsa in the Bengali year 1132 (A.D. 1725), for Śivarāma Dāsa, of the village of Gariyā in pargana Medinipur (? Midnapur district).

Colophon: ইতি সাল ১১৩২ সাল তাং ১৯ কার্তিক পরগনে মেদিনীপুর মোজে গাড়িয়া এ পুস্তক শ্রী সিবরাম দাসের অক্ষর শ্রীন্দরাম দাসের বেলা সপ্ত ষটিতে সমাপ্ত হইল মঙ্গলবার রাসপূর্ণি তিথি ॥

3.

Or. 5349.—Foll. 58; 9½ in. by 7¼; 20 to 23 lines, 5½ in. long; written apparently in the 18th century.

The life of Muḥammad, in Muhammadan Bengali verse. By Saiyid Sultān.

Begins :

অন্যে ২ দিস্টী অরে দ্রিসিলেক জবে ।
অন্যে ২ প্রিথিবিত ভ্রম হইল তবে ॥
সেই ভ্রমে মোহাম্মাৎ জতেক জন্মিল ।
সাতাইষ ব্রহ্মণ্ড আদি জতেক জন্মিল ॥
সেই ভ্রমে অষ্টদশ হাজার আলম ।
প্রজন করিল প্রভু অতি অনুপম ॥

আনোল বরুন বারি মিতিকা শ্রজিলা ।
সর্গনরক আদি জতেক নিশ্মিলা ॥
সুবনিত এক ব্রহ্ম করিলা প্রজন ।
বিবিদ্ধ প্রকারে ভাসে সে তরু নির্ঝান ॥
আপনা অঙ্গেত তরু শ্রজিয়া রাখিলা ।
বিবিদ্ধ প্রকারে সোভা সে তরু নির্ঝিলা ॥
অতি যুতিমএ তরু সুগন্দি বেষ্টিত ।
তরু হতে সুগন্দি চৌদেগে আমোদিত ॥

The biography is prefaced by a brief sketch of Muhammadan cosmogony. The author

then proceeds to relate the incidents connected with the birth of Muḥammad, and gives a short account of his life and miracles, up to the time of his *hijrah*, or flight from Mecca to Medina.

This work is a fair specimen of the class of Bengali literature generally known as Muhammadan Bengali. It consists chiefly of versions of, or commentaries on, Hindustani, Persian, or Arabic works on Muhammadan religious observances, traditions and lives of the prophets, also numerous legends, and romances. The works are written by Muhammadan authors, generally in verse, and in a more or less corrupt style of Bengali, largely intermixed with Persian and Arabic words. The spelling is purely phonetic, no attempt being made at following any correct or consistent system of orthography, as, for instance কৃপা for কৃপা, সোমএ for সময়, আনোল for অনল, দিস্টী for দৃষ্টি. One peculiarity of the script of the copyist is the constant use of the *reph* over any conjunct letter; e.g. আর্ভমা for আত্মা, ব্রের্ণও for ব্রহ্মাণ্ড, সির্ণ for শীত, ব্রর্ক for ব্রহ্ম. So also জর্খিল, মোর্ক্কা, জ্রৌর্ক. The *reph* has been omitted in the quotations here given, except when it correctly represents the letter র of a conjunct. The author appears to have been a native of Assam, as he occasionally uses Assamese inflectional forms, as গেলেস্ত and ইছিলেস্ত.

Ends :

হাপনার সন্য জত আছে মোক্কা দেশ ।
আজ্ঞা কৈলা মোদিনাতে করিতে প্রবেশ ॥
আল্লার হুকুম বহে এহিঙ্কাসা(?) করিল ।
গেলেস্ত রছলে হাপনে মোক্কা ছাড়ি ॥
আজ্ঞার আসা আপনে রহিলা ।
মোক্কা ছাড়ি মদিনাত আপনে গেলা ॥
রছলের আজ্ঞা পাইয়া সন্যগন ।
মোক্কা ছাড়ি মদিনাতে করিলা গমন ॥
রছলের পদযুগে করিয়া প্রণাম ।
রছিলেক স্থলতানে পাচালি অনুপাম ॥
কহে সৈদ স্থলতানে সাভানের তরে ।
সবে মেহেরাজ নামা রহিল লাব(?) ॥

* *Sūhitya-parishat-patrikā*, vol. iv., no. 4, p. 202.

III. MEDICINE.

4.

Or. 5060.—Foll. 24; 13 in. by $2\frac{1}{4}$; 4 and 5 lines, $10\frac{1}{2}$ in. long; dated Śaka 1732 (A.D. 1810).

A series of medical prescriptions and *mantras*.

The manuscript begins with three Sanskrit ślokas, more or less corrupt. It is written in Assamese interspersed with Sanskrit, and is dated Śaka 1732 on fol. 23*b*.

Begins: *ত্ৰীনন্দস্বনোৰ্বদনাৰবিন্দযুগাম্বেহে যত্ৰ নি-
[ৰ]ত্তমেব । ক্ষুৰং শ্ৰুতিনা পৰমৰহস্য স্মিতপ্ৰিয়ানন্দময়
বিভাতি ।*

IV. LEXICOGRAPHY.

5.

Add. 5661A.—Foll. 50; $9\frac{1}{4}$ in. by 6; 13 to 15 lines, written in two columns, in the 18th century. [N. B. HALBED.]

A Bengali-Persian vocabulary, arranged according to the letters of the Sanskrit alphabet.

6.

Add. 26,594.—Foll. 81—89; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; written on red-coloured native paper, in the 19th century. [WILLIAM ERSKINE.]

A vocabulary of Bengali words, with Kuki equivalents.

7.

Add. 26,595.—Foll. 160; 10 in. by $7\frac{3}{4}$; a collection of vocabularies and grammars, written on English paper, water-marked “J. Ruse, 1804.” [WILLIAM ERSKINE.]

I. Foll. 128—146. A vocabulary of Bengali words with their equivalents in the Tipperah dialect.

II. Foll. 147—160. A comparative vocabulary of Sanskrit, Bengali, and Oriya words.

The words in these two vocabularies are not written alphabetically. They are arranged according to different subjects.

8.

Add. 26,596.—Foll. 60—67; 13 in. by $7\frac{3}{4}$; written on European paper, water-marked “S. Wise & Patch, 1805”; dated B.S. 1214 (A.D. 1807). [WILLIAM ERSKINE.]

A vocabulary of Bengali words with Khasi equivalents. The name of this hill dialect is nowhere mentioned. A note is appended in Bengali stating that the inhabitants of the mountains have no idea of any divisions of time. The day is reckoned to begin at cock-

crowing, and the night at sunset. The note is dated Sylhet, the 15th Agraḥāyaṇa, B.S. 1214:—

মোকাম ছিলউ সন ১২১৪ তারিখ ১৫ অগ্রহায়ণ ॥

9.

Add. 21,627.—Foll. 105; 8 in. by $4\frac{1}{2}$; 16 lines to the page, modern writing of the 18th century.

Notes on the meaning of words and passages of some unmentioned Bengali work. The notes are numbered, and in 28 chapters.

They are written on one side only of each folio, and appear to be annotations on an ancient work, probably in verse, on the life of Chaitanya.

The first page is wanting. The notes on the second page relating to the second chapter begin as follows:—

১. নানা প্রকার ক্রীড়া অর্থাৎ রঙ্গ রস ।

২. ব্রহ্ম আদি করিয়া যত দেবতা আছেন তাহার মধ্যে কেহই তাহার সীমা করিতে পারে না ।

৩. এই প্রকার অনেক কথা কহিয়া লোকনাথ নামে এক ব্যক্তিকে কোলাকুলি করিতেই ।

৪. মনেতে ।

V. POETRY.

10.

Or. 3362.—Foll. 172 (১-১৭৪); 14 in. by 4; 7 to 9 lines; 12 in. long; written about the beginning of the 18th century.

[C. BENDALL.]

কৃষ্ণবিজয় ।

Kṛishṇavijaya.

A life of Kṛishṇa, being a metrical version of the 10th and 11th chapters of the Bhāgavatapurāṇa. By Guṇarāja Khān.

Begins :

নমো কৃষ্ণায় বাসুদেবায় দৈবকিনন্দনায় চ ।

নন্দ গোপকুমারায়ৈ গোবিন্দায় নম নম ॥

প্রনমহ নারায়ণ অনাদিনি নিধন ।

স্বষ্টি স্থিতি প্রলয় জত তাহার সরন ॥

এক ভাবে বন্দো হরি করি জোড় হাথ ।

বাসুদেবস্তুত কৃষ্ণ মোর প্রাণনাথ ॥

The *Kṛishṇavijaya* was published at Calcutta in 1887, from a manuscript by Devānanda Vasu, written in Śaka 1405 (A.D. 1483), three years after its composition. The editor, Rādhikāprasāda Datta, has given a short account of the author in his introduction to that work. He states that the poet's real name was Mālādhara Vasu, but he is generally known by the title Guṇarāja Khān, which was conferred on him by the Muhammadan ruler under whom he lived. His genealogy is given, by which it appears that he was the thirteenth lineal descendant of Daśaratha Vasu, one of the five Kāyasthas who accompanied the five Brahmans brought from Kanauj by Rājā Ādisura.

Pandit Haraprasāda Śāstrī says that Guṇarāja Khān belonged “to the Basu family of Kulinagram. The family was an extremely influential one; the place was a fortified

town and, I believe, lay on the ancient road to Jagannath, as without *duri* or cord from the Basus of Kulinagram no one was allowed to proceed to that holy shrine.”*

Guṇarāja Khān had 14 sons, of whom the second, Lakshminātha Vasu, known as Satyarāja Khān, was the father of Rāmānanda Vasu, one of the companions of Chaitanya.

The work was commenced in Śaka 1395 (A.D. 1473), and completed in Śaka 1402 (A.D. 1480), as stated in the following verse taken from the printed edition, but which does not appear in this copy.

তের শ পঁচানই শকে গ্রন্থ আরম্ভন ।

চতুর্দশ দুই শকে হৈল সমাপন ॥

The present copy, of which foll. ৯৩ and ১৩৫ are missing, is not divided into chapters, nor are the verses numbered. It appears to have been written by Nandarāma Dāsa, the copyist of nos. 2, 11, and 12. An incomplete copy of this work, in 1,000 ślokas, said to be much more extensive than the printed edition, is noted in the “Sāhitya-parishat-patrikā,” vol. iv., no. 4, p. 308 (no. 38). Two other copies, one dated B.S. 1013 (A.D. 1606), in about 5,200 ślokas, the other B.S. 1254 (A.D. 1847), in about 5,500 ślokas, are noted in vol. vi., no. 1, pp. 74, 75 (nos. 334, 335). The same journal notices copies of two other poems by Guṇarāja Khān, viz.:—Syaman-takaharaṇakathā (vol. v., no. 4, p. 288), and Maṇiharaṇa (vol. vi., no. 3, p. 255).

Ends :

অনেক ভাগ্যের ফলে এই পুস্তক ঘটে ।

ইহা হৈতে রক্ষা পাবে সকল সঙ্কটে ॥

সুন ২ আছে ভাই হইআ এক মনে ।

শ্রীকৃষ্ণবিজয় গুনরাজ খান ভনে ॥

ইতি শ্রীকৃষ্ণবিজয় জন্মরহস্য সমাপ্তঃ কথা স্বর্গারোহন ।

11.

Or. 3363 A.—Foll. 1—21; 14½ in. by 4; 9 to 13 leaves, 12 in. long; dated B.S. 1128 (A.D. 1721). [C. BENDALL.]

* Vernacular Literature of Bengal, p. 6.

ভক্তিচিন্তামণি ।

Bhaktichintāmaṇi.

A Vaishṇava poem on *bhakti* as a means of salvation. By Vṛindāvana Dāsa.

Begins : নারাদিতং কলিযুগে তব পাদপদ্মং নালো-
কিতং কলিযুগে তব গৌরদেহং নাকর্নি কলিজুগে তব তত্ত্ব
গাথা শ্রীকৃষ্ণচৈতন্য ভবতা পরিবর্ধিতোহং ॥

সুন ২ আরে লোক হইআ সাবধান ।

গৌরচন্দ্র অবতার অপরূপ আক্ষান ॥

নবদ্বিপে গৌরচন্দ্র করিল অবতার ।

স্বাবর জন্ম আদি সভার নিস্তার ॥

নিত্যানন্দ অদৈত করিআ নিজ সঙ্গ ।

পারিসদগন সঙ্গে আনন্দিতরঙ্গ ॥

গৌরচন্দ্র অবতার কেহ নাহি বুঝে ।

ভব বিরক্তি আদি পদযুগে ভজে ॥

Vṛindāvana Dāsa was the son of Nārāyaṇī, the daughter of a brother of Śrīvāsa.* He was born during the lifetime of Chaitanya, probably about Śaka 1430 (A.D. 1508), and is best known as the author of Chaitanya-bhāgavata, a metrical account of the life of the famous Hindu reformer, which formed the basis of a more extensive biography by Kṛishṇadāsa Kavirāja, entitled Chaitanya-charitāmṛita (no. 2). According to Achyuta-charaṇa Chaudhuri,† the Chaitanyabhāgavata was written in Śaka 1457 (A.D. 1535), i.e. two years after the death of Chaitanya, and Kṛishṇadāsa's biography in Śaka 1503 (A.D. 1581); but Pandit Rāmagati Nyāyaratna‡ is of opinion that Vṛindāvana Dāsa was probably only 12 years old at the time of Chaitanya's death, and may have written this biography of his life 15 or 16 years after that event, or about Śaka 1470.

The present work contains an exposition of the true means of salvation, in the form of answers given by Chaitanya to questions asked by his favourite disciple Nityānanda.

* শ্রীবাসের ভাতৃস্বভা নাম নারায়ণী, as stated by the author in his *Chaitanyabhāgavata*, Calcutta edition, 1886, p. 123.

† *Sāhitya-parishat-patrikā*, vol. iv., no. 4, p. 202.

‡ *Bāṅgālā bhāṣhā* (Hughli, 1872), pt. i., p. 60.

It is divided into 15 chapters, and is more extensive than the edition printed at Calcutta in 1859, which is in 9 chapters. Sanskrit verses are frequently introduced in the course of the poem. Copies of the Bhaktichintāmaṇi, the oldest of which is dated B.S. 1069 (A.D. 1662), and also of other poems by Vṛindāvana Dāsa, are noted in the lists of Bengali MSS. published in the “Sāhitya-parishat-patrikā,” vols. iv. to vi.

Ends :

নবধা লক্ষন প্রভুর করিল প্রকাশ ।
ভক্তিচিন্তামনি রচিলেন শ্রী বৃন্দাবন দাস ॥
পৃথিবিতে জত রাজা করিল মহাদান ।
অস্বা নিবেদিতে নারিল বলি সমান ॥
লিখিল পুস্তকখানি মনের আনন্দে ।
ভাগবত কথা সব ভক্তির প্রছন্দে ॥

The copy was made by Nandarāma Dāsa Khāṇḍa, of Chāndbād, from a manuscript belonging to Śivarāma Dāsa, on the 11th Kārtika, 1128 B.S.

Colophon : ইতি ভক্তিচিন্তামনি সমাপ্তং ॥ ... সন ১১২৮ সাল মাহ ১১ কাতিক মৌজে চাঁদবাড নিবাসি অক্ষর শ্রীনন্দরাম দাস খাঁণ্ডাস্য এ পুস্তক শ্রীসিবরাম দাস স্মার্ত্তর ॥ বেলা তিন প্রহরে সমাপ্ত হইল ॥

12.

Or. 3363 B.—Foll. 22—32 (১-১১); 14½ in. by 5; 8 to 10 lines, 11¾ in. long; dated B.S. 1128 (A.D. 1721). [C. BENDALL.]

স্মরণমঙ্গল ।

Smaranamāṅgala.

A Vaishṇava poem, describing the meeting of Kṛishṇa and Rādhā at Vṛindāvana. By Narottama Dāsa.

The work is prefaced by the following corrupt version of the well-known Sanskrit stanza :—

অজ্ঞান তিমিরাক্ষয় জ্ঞানজ্ঞান সৌলোক্য ।
চক্ষুরমিসিতং জেন তনৈ শ্রীগুরুবে নম ॥ ১ ॥

The poem then begins :—

প্রথমে বন্দিব গুরুদেবের চরন ।
জঁার কুপা লেসে হয় বাঙ্কিত পুরন ॥
অন্ধতা যুচয় জঁার কোরুনা আঙ্কনে ।
অজ্ঞানতা বিনাস করয়ে জেই জনে ॥

Narottama Dāsa, a Kāyastha by birth, was the son of Rājā Kṛishṇānanda Datta, the proprietor, in partnership with his younger brother Purushottama Datta, of Khetur (খেতুর), or Khetari (খেতরী), a village near the river Padma, a few miles distant from Rampur Beaulah, in the District of Rajshahi. He appears to have been born some few years before the death of Chaitanya, which event occurred in Śaka 1455 (A.D. 1533).

From early youth Narottama evinced a strong religious tendency. When only 15 or 16 years of age he became so excited on hearing the story of Chaitanya's renunciation of the world to become a *sannyāsī*, and of his wanderings through India preaching the faith of Kṛishṇa, that he secretly left his home, and journeyed to Vṛindāvana (Brindaban) to join the band of Chaitanya's disciples at that sacred place of pilgrimage. He there placed himself under the religious tuition of Jīva Gosvāmī, and became the favourite disciple of Lokanātha Gosvāmī, from whom he eventually received the rite of initiation (*dīkshā*).

Thenceforth Narottama consecrated his life and energies to the propagation of the Vaishṇava religion, enjoying the close companionship of Śrīnivāsa Āchārya and Śyāmānanda Gosvāmī. After visiting the birthplace of Chaitanya at Navadvīpa (Nadiya), and many other places where his immediate followers dwelt, he returned to his native village, and there set up six shrines for the worship of Kṛishṇa. Here he became the bosom friend of Rāmachandra Kavirāja, who also lived at Khetur, and of his brother, the famous poet Govinda Dāsa. Somewhere about Śaka 1509 (A.D. 1587) Rāmachandra went to Brindaban. Shortly afterwards Narottama left his native place with the intention of rejoining his friend at Brindaban. On the way he stayed at the

house of his pupil Gaṅgānārāyaṇa Chakravarti at a village called Gambhila, where he fell ill and died.

The above particulars have been taken from biographies written by Narahari Dāsa,* Śiśirakumāra Ghosha,† and Achyutacharaṇa Chaudhuri,‡ who has also included in his biography a copy of Narottama's Dehakarṇa, a catechism in prose on Vaishṇava teachings, printed from a manuscript dated Śaka 1603.

According to Pandit Haraprasāda Śāstri the present poem "is a metrical and explanatory translation of Rup Gosvami's short work entitled the Smarana Mangala."§

Narottama Dāsa is the author of several poems, of which his Premabhaktichandrikā, a brief exposition of the nature of *bhakti*, is one of the most popular of the many treatises on the Vaishṇava faith. This work, as also the poet's Prārthanā and Hāṭapattana, have been frequently published. Copies of the Smaraṇamaṅgala, as well as of several other unpublished poems by Narottama, are noted in a catalogue of the Royal Asiatic Society of Bengal,|| and in the lists of Bengali MSS. given in the "Sāhitya-parishat-patrikā" (vols. iv. et seq.).

The poem ends :

শ্রীকৃষ্ণমঞ্জরি পাদপদ্ম করি ধ্যান ।
স্বত্ররূপে কহিল অষ্ট কালের আশ্রয়ান ॥
শ্রীকৃষ্ণ চরনপদ্ম সবে করো আস ।
স্বরনমঙ্গল কহে নরভূমি দাস ॥

Copyist : Nandarāma Dāsa Khāṇḍā.

Colophon : ইতি স্বরনমঙ্গল সমাপ্তং . . . পরগনে মেদনীপুর [illegible] পাড়া সন ১১২৮ সাল মাহ ৮ ভাধর হস্ত অক্ষর শ্রীন্দরাম দাস খাঁণ্ডা এ গ্রন্থ শ্রীসিব-রামদাস সামন্তের ॥

* *Narottamavilāsa*, Calcutta, 1890.

† *Narottamacharitra*, Calcutta, 1891.

‡ *Sāhitya-parishat-patrikā*, vol. iv., no. 1, pp. 31—46.

§ *Vernacular Literature of Bengal*, p. 9.

|| *Proceedings*, 1865, pp. 138—140.

13.

Add. 5590 and 5591.—Foll. 263 and 350 ; 9 in. by 6¼ ; 17 and 18 lines, 4 in. long ; Bengali writing of the 18th century.

[N. B. HALHED.]

রামায়ণ ।

Rāmāyaṇa.

A metrical version of the Sanskrit epic of Vālmiki. By Kṛittivāsa, or, as it is sometimes spelt, Kirttivāsa.

The poem is prefaced by the two ślokas which appear at the commencement of each *kāṇḍa* in Calcutta printed editions, as follows :

রামং লক্ষণং পূর্ব্বজং রঘুবরং সীতাপতিং সুন্দরং ।
কাকুত্স্থং করুণাময়ং গুণনিধিৎ বিশ্রুতিয়ং ধামিকং ॥
রাজেন্দ্রং সত্যসন্ধং দশরথতনয়ং শ্যামলং শান্তমূর্ত্তিৎ ।
বন্দে লোকাভিরামং রঘুকুলতিলকং রাঘবং রাবণারিং ॥

After a concise description of the contents of each of the seven *kāṇḍas*,* the poem begins at once with the story of king Daśaratha, and the birth of Rāma, without any of the introductory mythological legends which occupy some 30 or 40 pages of the printed editions.

আদ্যকাণ্ডে রামের জন্ম সীতাদেবীর বিয়া ।
অযোধ্যাকাণ্ডে গেলা রাম রাজ্য হারাইয়া ॥
রাজ্য হারাইলা রামচন্দ্র অযোধ্যার কাণ্ডে ।
অরণ্যাকাণ্ডে সীতা হরিয়া নিল দশমুণ্ডে ॥
কাণ্ডে কাণ্ডে রঘুনাথ পাইলেন অপজয় ।
কিষ্কিন্দাকাণ্ডে মৈত্রলাভ কটক সঞ্চয় ॥
সুন্দরকাণ্ডে সেতুবন্ধ কটক হৈল পার ।
লঙ্কাকাণ্ডে রাবণ মারিয়া সীতার উদ্ধার ॥
দেশেতে আসিয়া রাজা হইলা উত্তরকাণ্ডে ।
এই ক্রমে সাত কাণ্ড কৃত্তিবাস ভুণ্ডে ॥
সাত কাণ্ড রামায়ণ প্রথম আদ্যকাণ্ড ।
শুনিতো অমৃত কথা অমৃতের খণ্ড ॥
রঘুনির পুত্র বাল্মিক মহামুনি ।
আদ্য কবি বনিতাকে সর্ব লোকে জানি ॥

* This does not occur in any of the printed editions.

ষাটি হাজার বতসর থাকিতে অবতার ।
 অনাগস করিলেক বিহিত সংসার ॥
 যাহার প্রসাদে হইল গীত রামায়ণ ।
 তাঁহার প্রসাদে গীত শুনে সর্ব জন ॥
 দশরথ নামে রাজা জন্ম সূর্য্যবংশ ।
 অস্ত্রে শাস্ত্রে পণ্ডিত সে ধৰ্ম্মে রাজ্য শাসে ॥ *
 সূর্য্যবংশে দশরথ সবে একেশ্বর ।
 বাপমা নাহি রাজার ভাই সহোদর ॥
 রাজচক্রবর্তী রাজা সভার উপরে ।
 তিন শত বতসর রাজা বিভা নাহি করে ॥
 দৈবের ঘটনে রাজার হইল নির্বন্ধ ।
 যাহাতে হইবে রামের জন্ম অনুবন্ধ ॥

Kṛittivāsa has given no account of himself beyond stating that he was a Brahman by caste, a resident of Phuliya (near Santipur, in the District of Nadiya), and the grandson of Murāri Ojhā. There is nothing certain as to when he composed this epic. Praphulla-chandra Vandyopādhyāya, in an article in the "Sāhitya-parishat-patrikā,"† is of opinion that Kṛittivāsa flourished about 150 years before Chaitanya, i.e. about Śaka 1257 (A.D. 1335), whilst the editor, in the same number of that magazine, endeavours to prove that his time was about Śaka 1330 (A.D. 1408). According to Pandit Rāmāgati Nyāyaratna,‡ the Rāmāyaṇa was composed somewhere about Śaka 1460 (A.D. 1538). Harimohana Mukhopādhyāya also, in his biography of this poet,§ is of opinion that this work was written in the sixteenth century, and that the author was still alive when the emperor Akbar died (A.D. 1605).

The Rāmāyaṇa of Kṛittivāsa cannot be said to be a translation of the Sanskrit poem, but, as shown by Mr. Romesh Chunder Dutt,|| is "merely a new narration of the story of the

ancient epic in his own way. There is considerable divergence in the arrangement of the matter; much of the contents in the original has been omitted, and many new incidents and stories have been introduced." In fact, it is very likely that Kṛittivāsa was unacquainted with Sanskrit, and simply put into verse the stories that he had heard from the lips of the bards, for he frequently makes use of the phrase পুরাণ শুনিয়া গীত রচিল কোতুকে.

This work was first published at Serampur in 1802.* In this, and more particularly in the many editions that have been printed at Calcutta, the original text has been very considerably altered, revised, and enlarged by modern editors.†

Pandit Rāmāgati says that he has seen manuscripts of two other compositions of Kṛittivāsa, one called Yogādhyār vandanā, the other Śivarāmer yuddha.

There is no date to this copy. It is in the handwriting of the scribe of nos. 14 and 19.

Ends:

উত্তর কাণ্ডে গাইল রামের স্বর্গবাস ।
 অমৃতভূলা রামায়ণ রচিল কৃত্তিবাস ॥
 রঘুনাথের সর্গবাস শুনে যেই জন ।
 অখণ্ডিত মতি অস্ত্রে স্বর্গেতে গমন ॥
 এক চিত্ত হৈয়া লোক শুন রামায়ণ ।
 সাধু লোকে শুনে ইহা করিয়া যতন ॥
 ইতি উত্তরকাণ্ড রামায়ণ সমাপ্ত ॥

14.

Add. 5592.—Foll. 317; 9 in. by 6½; 17 lines, 4 in. long; written in the latter part of the 18th century. [N. B. HALHED.]

চণ্ডী ।

Chandī.

The poetical works of Mukundarāma Chakravartī, commonly called Kavikaṅkana.

* See p. 118 of the Serampur edition of 1802, and p. 38 of the Calcutta edition of 1286 (1879).

† Vol. iv., no. 2, pp. 117—149.

‡ Bāṅgālā bhāṣhā, pt. i., p. 75.

§ Kavicharita, "Lives of the Bengali Poets" (Calcutta, 1869), pt. i., pp. 25—43.

|| Literature of Bengal, 2nd ed., 1895, p. 50.

* The Bengali title-page is dated 1803.

† See an article on this subject by Hīrendranātha Datta in the Sāhitya-parishat-patrikā, vol. i., no. 2, pp. 65—80.

Begins :

বেদান্ত দরশনে ব্রহ্ম যারে বাঞ্ছনে
আনে বলে পুরুষ প্রধান ।
বিশ্বের পরম গতি হেতু অন্তরায় পতি
তারে মোর লক্ষ পরণাম ॥
বন্দ দেবগণপতি পিতা যার পশুপতি
গণপতি দেবের প্রধান ।
ব্যাস আদি যত কবি তোমার চরণ সেবি
প্রকাশিল আগম পুরাণ ॥

Mukundarāma has given some account of himself and his work in the commencement of his poem. He was a Rārhiya Brahman, son of Hridaya Miśra, and grandson of Jagannātha Miśra, and was born in the village of Damunya, near Salimabad, in the District of Bardwan. He had an elder brother of the name of Kavichandra, and also another brother called Ramānātha.* Owing to the oppressions of the Muhammadan officers subordinate to Raja Mān Singh, governor of Bengal, he left his native place with his wife and infant child, and his brother Ramānātha. After wandering about in a state of extreme poverty he came to the village of Gothra, where, he tells us, the goddess Chāṇḍī appeared before him in a dream, and commanded him to compose this poem. After this he travelled on to Anrara (আঁড়রা) in the district of Midnapur, and was hospitably received by Bāṅkurā Deva, son of Mādhava, the zemindar of that place, who gave him a grant of land, and appointed him tutor to his son Raghunātha.

The poem contains two stories, one of Kālaketu, a mighty hunter, and his wife Phullarā; the other of the merchant Dhana-pati, and his son Śrīmanta. These are prefaced by hymns in praise of several deities, the poet's description of himself and the origin of the work, and a mythological account of the goddess Chāṇḍī, whose supernatural powers are brought out prominently in the narration of these stories. A full description of the work, with a biographical account of

the author, will be found in Romesh Chunder Dutt's "Literature of Bengal," pp. 95—117 (2nd edition, 1895).

There appears to be considerable variation of the text in different manuscripts and printed editions of this work. The édition printed at Calcutta in 1851, and that of Yadunātha Nyāyapanchānana (Calcutta, 1861), contain a large number of additional verses at the end, which do not appear in this copy, or in the edition of Akshayachandra Sarkār printed at Chinsurah in 1878. In these the date of composition, B.S. 1466 (A.D. 1544), is given in the following śloka :

শকে রস রস বেদ শশাঙ্ক গণিতা ।
কত দিনে দিল গীত হরের বনিতা ॥

Pandit Rāmagati Nyāyaratna states, in his biography of Mukundarāma,* that this śloka does not occur in the manuscript in the possession of the descendants of the poet at Bainan, said to be in his own handwriting, or in one at Senapate, the residence of the descendants of his patron Raghunātha, or indeed in any manuscript he has had access to. The poet distinctly states that he wrote this work during the time of Raghunātha Rāya. It is proved by family records that he succeeded his father in the estate in B.S. 1495 (A.D. 1573), and died in 1525 (A.D. 1603). The Pandit therefore doubts the genuineness of this śloka. In any case he suggests that the word রস may stand for 9, in which case the date of composition would be 1499 (A.D. 1577). But this also seems incorrect, because Mān Singh was not appointed Raja of Bengal till A.D. 1589.

Ends :

যত এর কৃতকর্ম দেবিত্রত করি ধর্ম
জানি বা না জানি কিছু যুখে ।
সংগীত হইল সাক্ষ হইবেক কামধর্ম
হরি হরি বল সর্ব লোকে ॥

* In some manuscripts and printed editions he is called Rāmānanda.

* Bāṅgālā bhāṣhā, pt. i., pp. 90—114. See also a critical notice of Mukundarāma by Mahendranātha Vidyānidhi in the *Sāhitya-parishat-patrikā*, vol. ii., no. 2.

রাজা রঘুনাথ গুণে অবদাত রসিক মাঝে স্বজন ।
তার সভাসত রচি চারু পদ শ্রীকবিকঙ্কণ গান ॥
ইতি শ্রীমুকুন্দ চক্রবর্তী কবিকঙ্কণ বিরচিতং শ্রীশ্রীশুভা-
মঙ্গলচণ্ডিকাপূজা নৃত্যগীতবাদ্যং সমাপ্তং ॥

15.

Add. 5595.—Foll. 181 ; 5 in. by 13½ ; 8 and 10 lines, about 11 in. long ; written by three different hands during the 18th century.

মহাভারত ।

Mahābhārata.

A metrical version of the Sabhā, Bhīṣma, Strī, Śānti, and Āśrama parvas of the Mahābhārata. By Kāśīrāma Dāsa.

I. Foll. 1—73 (১-৭৩). Sabhāparva.

Begins :

অতিসয় মঙ্গল করিয়া দেবান্নব ।
জগত জনের হিতে কেবল সম্ভব ॥
তৈলক্ষেতে [sic] দিতে নাহি মহিমা জাহার ।
ইহার শ্রবনে সর্ব ভুঞ্জে হয় পার ॥
সংসারেতে আছে জত আছয়ে ইহাতে ।
ইহাতে জে নাহি তাহা নাহি ত্রিজগতে ॥

Ends :

সভাপর্ষ শ্রুত পুস্তক জেই জন শ্রুনে ।
মনের কামনা সিদ্ধি ব্যাসের বচনে ॥
ইহা শ্রুনিয়া যে বা উপহাস করে ।
এই কালে মুখ অস্তে জায় নরকেরে ॥
মহাভারথের কথা অমৃত লহরি ।
কাসি কহে শ্রুনিলে তরিয়ে ভববারি ॥

Date of copy: Sunday, the 3rd Chaitra, B.S. 1179 (A.D. 1772).

ইতি সন ১১৭৯ সাল তারিখ ৩ চৈত্র রোজ রবিবার পুস্তক সমাপ্ত হইল বেলা দুই দণ্ড থাকিতে ইতি ।

II. Foll. 74—105 (১-১২). Bhīṣmaparva.

Begins :

জনমেজয় বলে শ্রু শ্রুনি তপোধন ।
তদন্তরে কি করিলা পিতামহগন ॥

সৈন্য সমাবেস করি কুরুক্ষেত্রে গেল ।
কোন বির সহ আসি কে যুদ্ধ করিল ॥
প্রথমে করিল রন কাহার সংহতি ।
কুরুসৈন্য আগে কে বা হৈল সেনাপতি ॥

Ends :

ভিশ্মের বচন না শ্রুনিল দুর্য়োধন ।
রাজাগন চলি গেল জার জে ভবন ॥
মহাভারথের কথা অমৃত লহরি ।
এক মনে সাধুজন পিয়ো কর্ণ ভরি ॥
কর্ণ বির আসিয়া ভিশ্মেরে সম্ভাষিল ।
কাসিদাষ কহে ভিশ্মপর্ষ সাক্ষ হৈল ॥

The copy was made by Tārāchandra Ghosh of Calcutta at the village Mananga, and was completed on Wednesday, the 16th Phālguna, B.S. 1184 (A.D. 1777).

ইতি ভিশ্মপর্ষ সমাপ্ত ॥ সন ১১৮৪ সাল তারিখ ১৬ ফাগুন রোজ বুধবার সাক্ষর শ্রীতারাতন্ত্র ঘোষ সাক্ষর কলিকাতা সহরের মনঙ্গা গ্রামের মধ্যে ॥

III. Foll. 106—134 (১-২৯). Strīparva.

Begins :

বৈসম্পায়ন মুখেতে শ্রুনিয়া জন্মেজয় ।
কুরুক্ষেত্র যুদ্ধ শ্রুনি শুচিল সংসয় ॥
তবে কী হইল শ্রুনি কহ দেখী মোরে ।
আদ্যাপন্ত জত কথা কহিবে আমারে ॥
কি কহিল ধৃতরাষ্ট্র শ্রুনি পুত্রসোক ।
সান্তনা করিল কহ কত ২ লোক ॥

Ends :

হেনমতে হস্তিনায় জত লোক ছিল ।
পাণ্ডব আগমনে সব বাহির হইল ॥
বিজয় পাণ্ডব কথা অমৃত লহরি ।
শ্রুনিলে অধর্ম খণ্ডে পরলোকে তরি ॥
শ্রুনি অহে ভাই হইয়া এক মন ।
কাসিরাম দাস কহে ভারথ কখন ॥

The copy was made by Shaikh Jamāl Muḥammad of Kalinga, and was completed on the 17th Jyeshṭha, B.S. 1181 (A.D. 1774).

ইতি নারিপর্ষ সমাপ্ত ॥ সন ১১৮১ একাদশি সাল তারিখ ১৭ জৈষ্ঠী সাক্ষর শ্রী সেখ জামাল মাহামুদ সাঃ কলিঙ্গা ।

IV. Foll. 135—153 (১-১১). Śāntiparva.

Begins :

মুনি বলে শুনহ নুপতি জন্মেজয় ।
 সান্তিপর্ষ পুণ্য কথা শুন মহাসয় ॥
 জ্ঞাতির তর্পন করি ভাগিরথির জলে ।
 সোকাবুলে যুধিষ্ঠীর উঠিলেন কুলে ॥
 অসৌচ আস্তে কৈল শ্রাদ্ধ সান্তিদান ।
 গঙ্গাতীর ছাড়ি গৃহে করিল পয়ান ॥

Ends :

বিজয় পাণ্ডব কথা অমৃতের ধার ।
 ইহলোক পরলোক হিত উপকার ॥
 ইহার শ্রবনে জত সুখ লবে নর ।
 তাদ্রিসি নাহিক সুখ স্বর্গের উপর ॥
 কাসিরাম দাস কহে পাচালির মত ।
 এত দূরে সান্তিপর্ষ হইল সমাপ্ত ॥

The scribe, Jamāl Muḥammad, states in the colophon that he copied it for himself, and completed it on the 11th Māgh, B.S. 1180 (A.D. 1773).

ইতি শ্রীসান্তিপর্ষ পুস্তক সমাপ্ত হইল . . . ইতি সন ১১৮০ আসী সাল তারিখ ১১ মাঘ সঅক্ষর শ্রী সেখ জামাল মাহমুদ এ পুস্তক নিজের কারন লিখিলাম ইতি ॥

V. Foll. 154—181 (১-২৮). Āśramaparva.

Begins :

জন্মেজয় বলে অবধান কর মুনী ।
 তদন্তরে কি হইল কহ মুনি শুনি ॥
 পিতামহ উপাঙ্গান অর্পুর্ষ চরিত্র ।
 তোমার প্রসাদে শুনি হইব পবিত্র ॥
 অস্বমেধ জজ্ঞান্তরে পিতামহগন ।
 কি কর্ম করিলা পুনরহ তপোধন ॥

Ends :

হস্তি অশ্ব গাতি দান দিল দেস গ্রাম ।
 প্রথিবি পুণীত হইল ধর্ম্মসুত নাম ॥
 মহাভারথের কথা সুধার সাগর ।
 জাহার শ্রবনে নিষ্পাপ হয় নর ॥
 সকল আপদ খণ্ডে জন্মে দিব জ্ঞান ।
 কাসি কহে আশ্রমপর্ষ হইল সমাধান ॥

The copy is written by the same hand as the two preceding *parvas*, but the name of

the scribe, Jamāl Muḥammad, does not appear. It is dated Friday, the 29th Āshāḍha, B.S. 1180 (A.D. 1773).

ইতি সন ১১৮০ সাল তারিখ ২৯ আশাড় রোজ শুক্রবার ইতি ॥

The only account that Kāśīrāma Dāsa gives of himself is that he was a Kāyastha by caste, a native of Singi, a village in Indrāni (pargana of the district of Bardwan), and the second son of Kamalākānta. His grandfather Gadādhara Dāsa was the son of Priyaṅkara Dāsa. He had two brothers, Kṛishṇa Dāsa the eldest son, and Gadādhara Dāsa the youngest.

The editor of the “Sāhitya-parishat-patrikā”* has contributed an interesting article in that magazine on the poet’s family history and genealogy, based on information obtained from the Jagannāthamaṅgala, a poem written by Gadādhara Dāsa, the younger brother of Kāśīrāma Dāsa, in the 15th year of the reign of Raja Narasiṃha Deva of Orissa, i.e. in A.D. 1643, or B.S. 1050. Reference is made in this poem to Kāśīrāma’s Mahābhārata, which was probably written in the beginning of the 17th century.

According to Pandit Rāmagati Nyāyaratna,† Kamalākānta had four sons, of whom Kāśīrāma was the third. He mentions the finding of a document executed by Kāśīrāma’s son (name unknown) in B.S. 1085, conveying a plot of land by gift to certain Brahman priests.

Copies of several *parvas* of Kāśīrāma’s Mahābhārata are noticed in the Sāhitya-parishat-patrikā, vol. vii., no. 2, pp. 123—125. One is a manuscript of the Virāṭaparva, dated B.S. 1226 (A.D. 1819), the concluding verse of which contains the date of composition

* Vol. vi., no. 2, pp. 171—177.

† *Bāṅgālā bhāṣkā* (Hughli, 1872), pt. i., p. 120. Harimohan Mookerjee, in his *Lives of Bengali Poets* (Calcutta, 1869), pp. 68—92, gives Devarāja as the name of the fourth brother. He places Indrāni, the poets’ birth-place, in the Hughli district, but Pandit Rāmagati shows clearly that this is a mistake.

expressed by the words চন্দ্র বাণ পক্ষ ঋতু, i.e. Śaka 1526=A.D. 1604 or B.S. 1011. The lines do not occur in the printed edition, or in any other copy of this *parva*.

There is a popular tradition that Kāśīrāma died after writing the Ādi, Sabhā, Vana, and part of the Virāṭaparva,* and that his son-in-law completed the work in his name. There does not appear to be any foundation for this supposition. Kāśīrāma must have been alive in B.S. 1050, the year when his brother Gadādhara wrote the Jagannātha-maṅgala, for the word श्री is invariably used before his name, and a complete manuscript of the Mahābhārata, dated B.S. 1039, exists in the Raipur palace library.†

Kāśīrāma has considerably condensed the Sanskrit epic in his translation. The printed editions differ considerably from the author's original text, owing, as in the case of Kṛtīvāsa's Rāmāyaṇa, to the many alterations and additions made by modern revisers and editors.

16.

Or. 4741.—Foll. 47; 4 in. by 11½; 9 and 10 lines, 9½ in. long; Bengali writing of the early 19th century.

[PROF. MAX MÜLLER.]

The Droṇaparva of the Mahābhārata, in the Bengali version of Kāśīrāma.

Begins :

বৈসমপায়ন বলে পরিক্ষীতের তনয় ।
সমরে পড়িল জদি ভিস্ব মহাসয় ॥
দস দিন যুদ্ধ করি মরিল সৈন্যগন ।
আপন ইৎসায় তিহোঁ হইলা পতন ॥
ভিস্ব জদি পড়িল আকুল দুর্ঘোষন ।
হাহাকার করি সভে করয়ে রোদন ॥

* আদি সভা বন বিরাটের কত দূর । ইহা লিখি কাশী-দাস গেলা স্বর্গপুর ॥ With reference to this saying, Pandit Rāmagati states that the people of Singi interpret the poet's going to *svarga* as meaning his departure on a pilgrimage to Benares.

† *Sāhitya-parishat-patrikā*, vol. vi., no. 2, p. 173. The editor quotes from Dīnēśachandra Sena's *Vaṅga-bhāṣā o sāhitya*.

The copy is incomplete. It breaks off abruptly in the beginning of the last *payār* of the *parva* :

দুর্ঘোষন রাজা কান্দে করি হাহাকার ।
সৈন্য মধ্যে মহাসদ রোদন অপার ॥
হেন কালে উপনিত বির অস্থখামা ।
কৃতব্রদ্ধা* সহ আর কপাচার্য্য মামা ॥
পিতার নিধন দেখি হইলা অস্থির ।
সোকে অচেতন হইল অস্থখামা বির ॥
দ্রুঘদত্ত হাতে সুনী পিতার নিধন ।
মহাক্রোধে

The handwriting is that of a careless, illiterate scribe, as is evidenced by the many misspelt words in the above quotations.

17.

Add. 12,236.—385 leaves of yellow paper encased in a covering made of bark, of which 58 and 59 are missing; 4¾ in. by 16½; 9 lines, 13 in. long; dated Śaka 1637 (A.D. 1715).

A metrical translation of the Vanaparva of the Mahābhārata. By Jagannātha, who is called Kavivallabha.

Begins :

সভাপর্য সাঙ্গ যদি হৈল এহি মতে ।
কহিলেক জন্মজয় বৈশম্পায়নতে ॥
অমাত্য সহিতে দুষ্কৃতরাষ্ট্রস্বতে ।
কপট পাশাএ যদি পঠাইলে বনতে ॥ ১ ॥

The poet calls himself Kavivallabha in the refrain (*dhuyā*) at the end of each chapter, his real name appearing at the end of the poem. This copy is in the handwriting of an Assamese scribe; the poem also contains several Assamese forms of words. The verses of each chapter are numbered consecutively throughout, aggregating 5360.

Ends :

ব্রাহ্মণ সকলেরে বোলএ জোড় হাতে ।
আজ্ঞা করিলে সে পরি অজ্ঞাত বসিতে ॥

* I.e. কৃতব্রদ্ধা

ধোম্য মুনি সহিতে জে মন্ত্রণা করিতে ।
 এক সঙ্গে মিলিয়া জে বসিলা পছাতে ॥
 এতেকে হইল পূর্ণ বনপৰ্ব্বগিত ।
 জগন্নাথ নাম কবিবল্লবে রছিত ॥ ৫৩৬০ ॥
 ইতি বনপৰ্ব্বপুস্তকং সমাপ্তং ॥ শক ১৬৩৭ ॥

18.

Add. 5660 A.—Foll. 34; 17 in. by 5½; 10 lines, 13½ in. long; dated B.S. 1183 (A.D. 1776). [N. B. HALHED.]

কালিকামঙ্গল ।

Kālikāmaṅgala.

The romance of Vidyā and Sundara. A portion of the poetical works of Bhāratachandra Rāya, Guṇākara, which are popularly known by the title *Annadāmaṅgala*.

The manuscript begins with the account of the goddess Umā going to the house of Bhavānanda Majumdār, noticed below. See p. 203 of the Calcutta edition of Bhāratachandra's poems, B.S. 1293.

কে জানিবে মা তোমার মহিমা । সিব দিতে নারে সিমা ॥
 অন্নপূর্ণা উত্তরিলা গাঙ্গিনীর তীরে ।
 পার কর বলি ডাক দিলা পাটনিরে ॥
 সেই ঘাটে থেয়া দেয় ইশ্বরী পাটনি ।
 দ্বারায় আনিল তরি বামার ডাক স্ননি ॥

The story of Vidyā and Sundara begins on fol. 2a, l. 10, as follows:

মানসিংহ প্রতাপ আদিত্যের সমর ।
 জ্বর নগর ধাম প্রতাপ আদিত্য নাম
 মহারাজা বঙ্গজ কায়স্থ ।
 নাহি মানে পাতসায় কেহ নাহি আটে তায়
 ভয় জত ভূপতি দ্বারস্থ ॥

The following particulars of the life of Bhāratachandra Rāya are taken from a biography of the poet by Pandit Rāmagati Nyāyaratna.*

Bhāratachandra Rāya was the fourth and youngest son of Raja Narendranārāyaṇa Rāya, zamīndār of Penro (or Pandua), a village in the Bhārsut pargana of the District of Bardwan. His father incurred the displeasure of the mother of Kirttichandra Rāya, the Raja of Bardwan, and was, in consequence, deprived of his property. Narendranārāyaṇa was reduced to penury, and his son Bhāratachandra took refuge with his maternal uncle "at Nawapara, near Gazipur, in the Pargana of Mandalghat. There he studied grammar and dictionary, and at the age of fourteen returned to his native village, and married a girl of the village Sarada."* Shortly afterwards he went to Devanandapur, near Hughli, where he studied Persian, and began to compose verses, when only 15 years of age.

At the age of 20 Bhāratachandra returned home, and became agent for his elder brother's estate. He was cast into prison by the Raja for default of payment of revenue, but managed to escape, and fled to Cuttack, where he was befriended by Śiva Bhaṭṭa, the Maratha Śūbedār. He there became a Vaishṇava, and passed about 15 years of his life as an ascetic. After that he went to Farasdanga (Chandranagar) and was well received by Indranārāyaṇa Pāla Chaudhuri, Dīwān under the French Government, who, recognising his poetical abilities, sent him to Kṛishnachandra, Raja of Kṛishnagar. Bhāratachandra was then 40 years of age. He became a Pandit of the court on a monthly stipend of 40 rupees, and had the title of Guṇākara conferred on him by the Raja. At Kṛishnachandra's request he composed his famous *Annadāmaṅgala* in imitation of Mukundarāma's *Chandī* (no. 14). This work was completed in Śaka 1674 (A.D. 1752). He obtained a lease of the village of Mulajor, where he died in Śaka 1682 (A.D. 1760), at the age of 48.

The *Annadāmaṅgala* is in three parts. It

* *Bāṅgālā bhāṣhā* (Hughli, 1873), pt. ii., pp. 172–193.

* Romesh Chunder Dutt's *Literature of Bengal*, 1895, p. 124.

begins with a collection of hymns to Hindu deities, and contains, more particularly, a series of mythological accounts of the goddess Umā (Durgā or Chāṇḍī) and of her consort Śiva. In the second part the poet narrates the departure of Mān Singh, the famous general under the emperor Aurangzeb, on his expedition against Pratāpāditya, Raja of Jessore. He is represented as being accompanied by Bhavānanda Majumdār, an ancestor of Raja Kṛishṇachandra, who relates the love-story of Vidyā, daughter of Bīr Singh, Raja of Bardwan, and Sundara, a prince of Kanchi (Conjeveram) in the Deccan. The third part of the poem describes the victory of Mān Singh, and the defeat and death of Pratāpāditya.

Bhāratachandra also wrote the Rasamañ-jarī, a poem on the *śṛṅgūrarasa*, translated, in part, from Jayadeva's Sanskrit Ratimañ-jarī, some riddles, and other minor pieces. He also began a drama in Bengali, Hindi, and Sanskrit, called Chāṇḍināṭaka, which he did not live to complete. A copy of this work, and of several hitherto unpublished poems, will be found in a biography of the poet by Īśvarachandra Gupta.* He has also written Nāgāśṭaka and other short Sanskrit poems. Of these, a poem called Gaṅgāśṭaka was published in the "Rahasyasandarbhā," vol. i., no. 9, p. 139.

This copy was made by Ātmārāma Dāsa Ghosh of Calcutta, and is dated Jyeshṭha, B.S. 1183 (A.D. 1776).

Colophon: কালিকামঞ্জল সমাপ্ত ॥ স্বাক্ষর শ্রী
আত্মারাম দাস ঘোষ কায়স্থ সাং কলিকাতা স্ত্রতম্ভী (?)
বাটী ঠিকানা জোড়বাগের পুবে (?) পূর্বে ছিল সে বাটী
গিয়া এখন নবরত্নের পশ্চিম শ্রী সাফুল (?) রাম ঘোষের
বাটীতে ॥

Then follows a few lines in verse by the scribe, stating that he made the copy by order of Nandarāma, son of Giridhara Vasāka, and the date ইতি সন ১১৮৩ সাল মাহ জ্যৈষ্ঠী ॥

* Kavivara Bhāratachandra, Calcutta, 1855.

19.

Add. 5593.—Foll. 62; 9 in. by 6; 17 lines, 4½ in. long, written apparently in the 18th century. [N. B. HALHED.]

Another copy of the story of Vidyā and Sundara by Bhāratachandra Rāya, beginning at the third poem in the printed editions.

Heading :

শ্রীশ্রীকালিকামঞ্জলং ॥ বিদ্যাসুন্দর উপাখ্যানং ॥

Begins :

ভাটখুখে শুনিয়া বিদ্যার সমাচার ।
উথলিল সুন্দরের স্তম্ভ পারাবার ॥
বিদ্যার আকার ধ্যান বিদ্যানাম জপ ।
বিদ্যালাভ বিদ্যালাভ বিদ্যালাভ জপ ॥
হায় বিদ্যা কোথা বিদ্যা কবে বিদ্যা পাব ।
কি বিদ্যাপ্রভাবে বিদ্যাবিদ্যামানে যাব ॥

This copy corresponds with the text of the printed editions. The Sanskrit *ślokas* are written in red ink. The name of the scribe and date of copy are not given.

Ends :

বিদ্যাসুন্দরে লৈয়া কালিকা কৌতুকী হৈয়া
কৈলাশশিখরে উত্তরিল ।
ইতিহাস হইল সায় ভারতচন্দ্র দ্বিজ গায়
রাজা কৃষ্ণচন্দ্র আদেশিল ॥

20.

Add. 5660 B.—Foll. 21. Two imperfect Bengali poems; written apparently in the 19th century. [N. B. HALHED.]

I. Foll. 1—9 (২-১০); 14 in. by 4½; 8 to 10 lines, 11½ in. long.

A copy of Bhāratachandra's poem Vidyā-sundara (no. 18). The first leaf is missing. The copy ends abruptly in the middle of the poem, at p. 33, l. 16 of the poet's Granthā-vali, Calcutta edition of B.S. 1293.

II. Foll. 10—21 (২-১৩); 10 $\frac{3}{4}$ in. by 4; 6 and 7 lines, 9 in. long.

কৃষ্ণ অর্জুন সংবাদ ।

Kṛishṇa-Arjuna-samvāda.

A dialogue between Kṛishṇa and Arjuna on the means of obtaining salvation. The first leaf of this manuscript also is missing.

It ends:

ধনজন পুত্রবধু সব অকারন ।

পথের সহল এই তোমার নাম স্মরন ॥

এই যুক্তি বাঞ্ছা প্রভু করে নিবেদন ।

নিরবধি বহুক চিত্ত কৃষ্ণচরণ ॥

ইতি শ্রী কৃষ্ণ অর্জুন সংবাদ সমাপ্তঃ

21.

Add. 12,233.—291 leaves of bark; 8 $\frac{3}{4}$ in. by 27; 20 lines, 23 in. long; dated Śaka 1702 (A.D. 1780).

ভাগবতপুরাণ ।

Bhāgavatapurāṇa.

A metrical translation in Assamese. By Śaṅkara Deva and others.

Śaṅkara Deva, the son of Kusuma, is the most popular of Assamese poets. He flourished in the fifteenth century, and was contemporary with Chaitanya, the famous apostle of Vaishṇavism in Bengal. An account of his life has been written by M. N. Ghosh in his "Brief sketch of the religious beliefs of the Assamese people,"* in which he states that "Sunkar, the founder of the Mahapurusiya sect, was born at Ali Pukhari close by the site of the present Borduar. He was of the Bhuyan family and a Kaistha by birth. Mahendra Kundali was his tutor. During his early years he showed a love for religion and at a tender age undertook a pilgrimage to the sacred places of Bengal." On his return from pilgrimage he married

and had a daughter. His wife died shortly afterwards, and Śaṅkara took a second wife, and lived for twelve years at Borduar. After this he went to Bengal with his companions Hari Deva and Dāmodara Deva, and, it is said, had an interview with Chaitanya. Returning to Assam, he formed an intimate acquaintanceship with Mādhava Deva, and, after much persecution at the hands of Chuhamang, the reigning king of the Ahom dynasty, he went with Mādhava to Barpeta, where "he began to preach the Bhagvat religion, and set himself up both as a religious and social reformer."

After six months residence at Barpeta, Śaṅkara finally took up his abode at Patbaushi, where he lived for eighteen years. The Raja of Kuch Behar, hearing of his fame, sent frequently for him to discourse on religious matters. Mr. Ghosh tells us that "it was during a visit of the kind referred to that he died at a place called Kakat-Kata in Kuch Behar. He was born in the year 1449 A.D., corresponding to the year 1371 of the Sak era, and died in 1568 A.D. (1490 Sak). It is said he lived altogether for 119 years, of which he devoted 60 years to the cause of religion."

Kaṇṭhabhūṣaṇa Śarmā has written a biography of Śaṅkara Deva in Assamese verse,* with many stories of a miraculous nature in connection with his life and teaching. According to this author, Śaṅkara wrote his version of the Bhāgavatapurāṇa whilst on a pilgrimage to Jagannātha, at the house of Jagannātha Miśra.

This magnificent manuscript contains a translation of the entire Purāṇa, of which only two or three skandhas have as yet been published. It is copied with all the peculiarities of Bengali script of the 17th and 18th centuries. The ninth skandha is dated Monday, the 22nd Chaitra, Śaka 1701, and the last skandha is dated Śaka 1702.

* Calcutta, 1896.

* Śaṅkara Devar jīvanacharitra, Goalpara, 1877.

The following are the beginnings of the twelve skandhas :—

I. Foll. 1—9, in 445 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ কৃপাময় মহেশ্বৰ ।
জাৰ আজ্ঞা সিবৈ ধৰে ব্রহ্মা মহেশ্বৰ ॥
মম্য কুৰ্ম আদি জাৰ অংস অবতাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

II. Foll. 10—15a, in 262 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ জাৰ স্মৰন মঙ্গল ।
জাগ যোগাদিৰে সবে নামে সম্বল ॥
হেনয় পৰমানন্দ মাধবক নিতে ।
স্মৰিয়ো নৰ নিৰন্তৰে এক চিতে ॥ ১ ॥

III. Foll. 15a—20, in 298 verses. By Śaṅkara Deva.

জয় জগন্নাথ জগতৰ আদি মূল ।
জাহাৰ স্মৰনে হোবে পাতক নিৰ্মূল ॥
জাৰ নাম নাবে কৰে সংসাৰেৰ পাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

IV. Foll. 21—71, in 1112, 741, and 502 verses. By Rāṭakara Miśra.

জয় নমো নাৰায়ন নাথ ভগবন্ত ।
জাহাৰ মায়াত স্মৰ মুনি মোহ হন্ত ॥
বেদ সিৰোৰল ভাগে জাক প্রকাশয় ।
চাৰি পাঞ্চ মুখে হৰ বিৰিঞ্চি গাবয় ॥ ১ ॥

Ends :

ইহ লোকে জাৰে থাকে সৰিষত জ্ঞান ।
দেহ এড়ি পাবে গৈয়া বৈকুণ্ঠত থান ॥
বলাকৰ মিশ্ৰে বিৰচিলা হৰি ধ্যান ।
অচেতন কথা সমাপতি এহিমান ॥ [৫০১] ॥
সতি ধ্ৰুৱপুথুপুৰঞ্জন কথা গৈল ।
চাৰিয়ো চৰিত্ৰ পূৰ্ণে সমাপতি ভৈল ॥
জমপুৰ বঞ্চা সাঞ্চা পুণ্য বহু ধন ।
ডাক ছাড়ি ৰামকৃষ্ণ বোলা ঘনেঘন ॥ ৫০২ ॥

V. Foll. 72—89, in 870 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ প্রভু নিত্য নিৰঞ্জন ।
জিবেৰ জিবন নমো দেবকিনন্দন ॥
তৃদশ বন্দনা নমো নমো জনাৰ্দন ।
অস্মৰ দলন নমো শ্ৰী বমলাঞ্জন ॥ ১ ॥

VI. Foll. 90—113, in 422 and 670 verses. By Śaṅkara Deva.

জয় জয় জয় জগতজনক জয় জগন্নাথ ৰাম ।
পতিত পাতকি অন্য জো নিস্তৰে স্মৰনে জাহাৰ নাম ॥
জাহাৰ আজ্ঞাক সিবৈ ধৰে আতি হৰিহৰ প্রজাপতি ।
হেনয় কৃষ্ণক কৰোহো সহস্র কোটি প্রনতি ॥ ১ ॥

VII. Foll. 114—135, in 1075 verses. By Keśava Dāsa.

জয় জয় কৃষ্ণদেব নিত্য নিৰঞ্জন ।
জয় জয় শ্ৰদ্ধবুদ্ধ বেদ প্রবর্তন ॥
জয় নিত্যানন্দ জয় জয় ঘনানন্দ ।
জয় জয় পৰানন্দ জয় সৰ্বানন্দ ॥ ১ ॥
হেন কৃষ্ণপদে কোটি লক্ষ নমস্কাৰ ।
গুৰুৰ চৰনে সনে স্মৰি বাৰম্বাৰ ॥
মগ্ধম কল্পৰ পদ বন্ধে নিগদতি ।
কৃষ্ণৰ কিল্কৰ দিন কেশব দুৰ্গতি ॥ ২ ॥

VIII. Foll. 136—175, in 424, 765, 677, and 130 verses. By Śaṅkara Deva.

জয় কৃষ্ণ জয় কৃষ্ণ ভকত বমল ।
নমো চিদানন্দ সদানন্দ সুনীৰ্মল ॥
নমো মৰকত স্যাম নন্দেৰ কুমাৰ ।
তুভঙ্গ সোভিত অঙ্গ মুখে বেলু জাৰ ॥ ১ ॥

IX. Foll. 176—204, in 1319 verses. By Keśava Dāsa.

জয় জয় কৃষ্ণ পূৰ্ণ ব্রহ্ম অবতাৰ ।
তোমাৰ চৰনে কোটি কোটি নমস্কাৰ ॥
দৈবকিৰ পুত্ৰ ছয়া দৈত্য সংহৰিলা ।
গোকুলৰ লভাতক বৈকুণ্ঠ কৰিলা ॥ ১ ॥

Ends :

কৃষ্ণৰ কীল্কৰ দিন কহয় কেসব দাস
এড়া লোক বিসয়ৰ কাম ।
সম্বাৰ লোক ঢাকি ৰাম ৰাম বোলা ডাকি
মহাস্থান পাইবা অনুপাম ॥ ১৩১৯ ॥

Date : সাকে ১৭০১ চৈত্ৰমাসে সোমবাৰে ২২ দণ্ড
স্থিতে নবম কল্প পুস্তক সমাপ্ত ॥

X. Foll. 205—259, in 2476 verses. By Śaṅkara Deva.

জয় নমো জাদব মাধব জনাৰ্দন ।
জয় হৃষিকেশ সদাশিব সনাতন ॥
প্রনত তাৰন নাৰায়ন নিৰাকাৰ ।
কৃষ্ণৰ চৰনে কোটি কোটি নমস্কাৰ ॥ ১ ॥

This copy agrees with the printed text of Calcutta B.S. 1288 (A.D. 1881). It is a translation of only the first part of the 10th skandha, *i.e.* up to Uddhava's leaving the Gopis (Adhy. 47). The latter part, composed by Ananta Kandali, was published in 1884.*

XI. Foll. 260—279, in 880 verses. By Śaṅkara Deva.

জয় জয় জগতজনক কৃষ্ণ ৰাম ।
পাতকিয়ো তৰে জাৰ লৈলে গুননাম ॥
জাহাৰ বিভূতি মম্য আদি অবতাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

Scribe: Jayānanda. জয়ানন্দ হস্তাক্ষৰমিদং ॥

XII. Foll. 280—291, in 540 verses.

জয় জয় কৃষ্ণ প্রভু অভিউদায়ক ।
জিবেৰ জিবন যহু জগতনায়ক ॥
জয় জয় শ্রীম্ভি স্থিতি লয় বিধায়ক ।
অম্বৰনায়ক শিৰ সাৰঙ্গ সাযক ॥ ১ ॥ শক ১৭০২ ॥

Śaṅkara Deva is no doubt the author of this skandha also, although his name does not occur in it. It has been edited by Panindranātha Gagai (Calcutta, 1898). He assumes it to be the composition of Śaṅkara, because, as he says, no other poet calls himself by the phrase কৃষ্ণৰ কঙ্কৰ “servant of Kṛishṇa”; but in this he is mistaken, for Keśava Dāsa, the author of the seventh and ninth skandhas, uses the same appellation, as shown above. The editor had access to two manuscripts, one (incomplete in 517 verses) dated Śaka 1623, the latter Śaka 1728. The former has the name শ্রীবিদ্যানন্দ বিপ্ৰেণ দ্বাদশঃ পদঃ written at the end. This might be either an author or a scribe, but the style of the poem is that of Śaṅkara Deva.

The twelve skandhas are enumerated on the outer cover of the manuscript, beginning with 10 to 12, then 2 to 9, and lastly 1. The total number of *padas* is roughly stated to be 13,000, but in reality comes to 13,608.

* E. A. Gait's Report, Shillong, 1897, p. 43.

22.

Or. 4780.—124 leaves of bark, 4 $\frac{3}{4}$ in. by 18 $\frac{1}{8}$; 8 lines, about 14 in. long; dated Śaka 1653 (A.D. 1731).

ভাগবতপুৰাণ ।

Bhāgavatapurāṇa.

An Assamese metrical translation of skandhas i. and ii. of the *Bhāgavatapurāṇa*. The first skandha is anonymous; the second by Śaṅkara Deva.

The first skandha (foll. 1—56), in 421 verses, begins:—

জয় জয় কৃষ্ণ ইন্দ্ৰদেব গুৰুসার ।
জাহাক স্মৰণে তৰি অপাৰ সংসার ॥
জগতৰ নাথ জনাৰ্দন যহু দেব ।
তয়ু পাদ পঙ্কজত সদা কৰো সেব ॥ ১ ॥
নমো নমো দেবকিনন্দন দয়াশীল ।
বৃন্দাবনে গোপগৰু গোপিক পালিল ॥
জাৰ নামে মহা পাণি জনো পাবে গতি ।
হেন কৃষ্ণপদে লৈলো সৰণ সম্প্রতি ॥ ২ ॥

The second skandha (foll. 57—124), in 749 verses, begins:—

জয় জয় কৃষ্ণ যাৰ স্মৰণে মঙ্গল ।
জাগ যোগাদিৰ জানা নামে সন্তফল ॥
হেনয় পৰমানন্দ মাধবক নিতে ।
স্বনিয়োক নিৰন্তৰে নৰে একচিত্তে ॥ ১ ॥
কৃষ্ণকথা অমৃতক পিয়া সাবধানে ।
কৰিয়ো জতন জাবে নত ছাড়ে প্রানে ॥
সৰিষত আছে কলিকৃত জত দোষ ।
গুহোক প্রথমে কৰা হৰি হৰি ঘোষ ॥ ২ ॥

The copy is dated : ১৬৫৩ শকত আদ্রত ২০ দিন জাঞতে চন্দ্রবাবে পুস্তক সমাপ্ত ॥

Accompanying the manuscript is a sheet of paper (fol. 125) containing a Persian abstract of the contents of these two skandhas.

23.

Add. 12,234.—103 leaves of bark (of which 48 and 49 are missing); 18 $\frac{3}{4}$ in. by 6; 14 lines, 15 in. long; dated Śaka 1686 (A.D. 1764).

কীৰ্তনঘোষা ।

Kīrtan-ghoshā.

A collection of Vaishṇava poems written in Assamese, chiefly in praise of Kṛishṇa, or describing various incidents in his life. By Śaṅkara Deva.

Begins :

ঘোষা ॥ জয় হৰি গোবিন্দ নাৰায়ণ ৰাম ।
কেশৰ হৰি ৰাম ৰাম কেশৰ হৰি ॥
পদ ॥ প্ৰথমে প্ৰণামো ব্ৰহ্মৰূপি সনাতন ।
সৰ্ব অবতাৰৰ কাৰণ নাৰায়ণ ॥
তযু নাভি কমলত ব্ৰহ্মা তৈলা জাত ।
জুগে জুগে অবতাৰ কৰা অসংখ্যাত ॥ ১ ॥

The work comprises 27 separate poems, which agree very closely with the several printed editions. The title of the work, and the names of the poems as given below, are taken from the printed edition of Barpeta, B.S. 1303.

1. Fol. 1, vrs. 1—68. নামাপৰাধ
2. „ 4a „ 69—140. পাৰশুৰামৰ্দ্দন
3. „ 7a „ 141—166. ধ্যানবৰ্ণন
4. „ 8a „ 167—184. (Not in printed edition.)
5. „ 8b „ 185—226. অজামিলোপাখ্যান
6. „ 11a „ 227—470. প্ৰহ্লাদচৰিত্ৰ
7. „ 22a „ 471—506. জজেক্ৰোপাখ্যান
8. „ 23b „ 1—102. হৰমোহন
9. „ 29a „ 507—539. বলিছলন
10. „ 31b „ 540—731. শিশুলীলা
11. „ 38a „ 732—948. ৰামক্ৰীড়া
12. „ 47b „ 949—1162. কংসবধ (wanting foll. 48 and 49; vrs. 959—1012).
13. „ 56a „ 1163—1185. গোপী উদ্ধব সংবাদ
14. „ 57a „ 1186—1196. কুঞ্জীৰ বাঞ্ছাপূৰণ
15. „ 57b „ 1197—1208. অকুৰ বাঞ্ছাপূৰণ
16. „ 58b „ 1209—1277. ভৰাসন্ধ যুদ্ধ
17. „ 61b „ 1278—1327. মূচুকুন্দ স্তুতি
18. „ 64a „ 1328—1398. স্যামন্তহৰণ
19. „ 67a „ 1399—1449. নাৰদকৃষ্ণ দৰ্শন

20. Fol. 68b, vrs. 1450—1500. বিপ্ৰপুত্ৰ আনয়ন
21. „ 70b „ 1501—1536. দামোদৰ বিপ্ৰাখ্যান
22. „ 72b „ 1537—1570. দৈবকী পুত্ৰ আনয়ন
23. „ 74a „ 1571—1597. বেদস্তুতি
24. „ 75b „ 1598—1706. লীলামালা
25. „ 80a „ 1707—1884. } শ্ৰীকৃষ্ণ বৈকুণ্ঠ
1—54. } প্ৰয়াণ
26. „ 90a „ 1885—1963. সহস্ৰ নাম বৃত্তান্ত
27. „ 93a „ 1964—2210. উৰেৰা বৰ্ণন

The date of copy, শক ১৬৮৬ মাস ৯ বাৰ ৫, is written after the last verse, without the name of the scribe.

24.

Add. 12,235 A.—84 leaves of bark; 3 in. by 15½; 6 lines, 12 in. long; dated Śaka 1666 [A.D. 1744].

A collection of three Assamese poems.

I. Foll. 1—25a. A mythological story, in 181 verses. By Śrīdhara Kandali.

Begins :

জয় জয় গনেশ্বৰ জয় দিবাকৰ ।
জয় নমো দেবকিতনয় দামোদৰ ॥
জয় হৰি দিগম্বৰ দেবী সৰস্বতী ।
জয় মহালক্ষ্মি নমো জয় ভগবতি ॥ ১ ॥
জয় সৰস্বতী গুৰুদেব জয় জয় ।
একে থানে নামি বিৰচিত পদচয় ।
বিচিত্ৰ চৰিত্ৰ কথা সুললিত বানি ।
পুৰান ভাৰত পদ নিবন্ধিব আনি ॥ ২ ॥
কাক বক কছপ উলুক মহামতি ।
তা সন্ধ্যাৰ মুখে কথা ৰাজ উতপতি ॥
সাবধানে সৰ্ব জনে শুনিয়ে সকলে ।
শ্ৰীধৰ কন্দলি বিৰচিত কতুহলে ॥ ৩ ॥

Śrīdhara Kandali was a resident of Kamrup, and is the author of Kāṅkhoyā, a short poem on the boyhood of Kṛishṇa, which was published at Calcutta, Śaka 1802 (A.D. 1880). The editor of a recent edition of this

work (Barpeta, 1901) ascribes it to the joint authorship of Śaṅkara Deva and Śrīdhara Kandali.

Ends :

সুনা সভাসদ মন কৰি এক চীত ।
পুৰানৰ শ্রবনে ঘোষণে সুক্ষগতি ॥
দূৰতে তেজিয়া থবা আন জত কাম ।
পাতেক ছাড়োক ডাকি বোলা ৰাম ৰাম ॥ ১৮১ ॥

II. Foll. 25b—76. A dialogue between Śiva and Pārvatī on *yoga*, and the means of obtaining salvation. The poem is anonymous. It ends abruptly in the middle of verse 366, followed by the title Karmaphala.

Begins :

জয় নমো বিৰাট পৰম ব্রহ্ম হৰি ।
কোটি কোটি ব্রহ্মাণ্ডক আছহ আবৰি ॥
নিজানন্দ ভব হাৰি জগত কাৰন ।
জাৰ কটাক্ষতে সৃষ্টি প্রলয় পালন ॥ ১ ॥
অবিদ্যাৰ বলে জগতকে বন্ধ্যা কৰি ।
বাহিৰ হবন্ত জিতো লিলা অবাতৰি ॥
বস্ত্ৰভ ছৰুপে ধৰি তাহা নছৰনে ।
সিকাৰনে আদিতক কৰিলো বন্দন ॥ ২ ॥

Ends :

নিছ সপ্ত যোগ অধ্যা কহিলো পার্ৱতি ।
দিন যোগ অধ্যা কএবে সুনা মহামতি ॥
কৰ্মফল সমাপ্ত ॥

III. Foll. 77—84. A poem, in 48 verses, on proper behaviour (*nīti*). By Rāma Chakravartī.

Begins :

জয় মহাগৌৰি নমো ভবন ঈশ্বৰি ।
প্রনামো কালিকা দেবী ত্রিপুরাসুন্দৰি ॥
জয় উমা কাত্যায়নি হৰৰ বলভা ।
অধিকা চণ্ডিকা নমো জয় শশিপ্রভা ॥ ১ ॥
বোলে ৰাম চক্ৰবৰ্ত্তি ছয়া সুধমতি ।
ৰাজাৰ কুমৰ ইহ জনমত গতি ॥
পৰ্বতী জনমে গতি কেবলে ভবানি ।
ত্রলোক্য সন্দৰিমাৰ পার্ৱতি গোসানি ॥ ২ ॥

Ends :

কামেশ্বৰি বিশ্বেশ্বৰি চণ্ডিশ্বৰেশ্বৰি ।
ইসব নামক জিহ্বা থাকোক সুমৰি ॥
জগত ঈশ্বৰি পুৰিয়োক এই কাম ।
মুখ ভৰি নিবন্তৰে বোলা ৰাম ৰাম ॥ ৪৮ ॥

The three poems are all written by the same hand, the manuscript being dated at the end Wednesday, the 7th Bhādra, Śaka 1666.

১৬৬৬ শকৰ ভাদৰ ৭ দিন জাণ্ডতে বুধবাৰে পুস্তক সমাপ্ত ॥

25.

Or. 12.—Palm-leaf; foll. 279; 12½ in. by 1¼; 4 lines, 11 in. long; dated 1239 B.S. (A.D. 1832).

ଶ୍ରୀ ରାଗବତ

Bhāgavatapurāṇa.

An Oriya metrical translation of the 11th skandha. By Jagannātha Dāsa.

Begins :

ନାରାୟଣ ନମସ্কৃত୍ୟং নরোত্তমক নরোত্তমং ।
ଦେବୀ ସ୍ୱରୂପୀ ବ୍ୟାସং ଚତୋଽସ୍ତେମୁଦୀରମ୍ଭେ ॥ ୧ ॥
ନମଃ ନୃସିଂହଚରଣ । ଅନାଦୀ ପରମକାରଣ ॥
ଲୀଳାବୀୟତ କଲେବର । ଦେବ ମାନବେ ଅଗୋଚର ॥ ୨ ॥
[ମାୟା ସଂସାରେ ଯାର ଲୀଳା । ଯା ନାମ ରବକଲେ ରେଲ ॥]*
କରୁଣାକଟାକ୍ଷ ପ୍ରକାଶେ । ରଗତ ଯନ ଦୁଃଖ ନାଶେ ॥ ୩ ॥
ସେ ହରିଚରଣ ବୀଣାସେ । ଶ୍ରୀ ରାଗବତ ମୋକ୍ଷଦାସେ ॥
ଯେ ରାଗବତ ଧର୍ମ କଥା । ହେଲେ ଖଣ୍ଡ ରବକଥା ॥ ୪ ॥

The poet Jagannātha Dāsa flourished in the second quarter of the sixteenth century. Babu M. M. Chakravartī states,† on the authority of the Jagannāthacharitāmṛita, an unpublished poem by Divākara Kara, that he “was born at Kapilēṣvarapura Sāsana, District Puri. His father was Bhagabāna [*sic*] Dāsa Purāṇa Paṇḍa (reader of Purāṇas),

* This line has been omitted by the scribe.

† *Language and Literature of Orissa*, J.A.S.B., vol. lxvii. (1898), pt. i., p. 341.

and his mother was named Padmā." He was the favourite disciple and companion of Chaitanya (who visited Orissa in 1510 A.D.), and after his death converted king Pratāpa Rudra to Vedantism.

This manuscript agrees with the printed edition. It is divided into 32 *adhyāyas*, the Sanskrit original having only 31. The copy was made by Gopinātha Nāyaka, and was completed on the 4th Kanyā (Āśvina), 1239, *i.e.* the 18th May, 1832.

Colophon :

ଉଚିତ ଶ୍ରୀମଦରାଗବତେ ମହାପୁରାଣେ ପରମହଂସ ସଂହିତାୟା
ବୟାସିତ୍ୟା ଶ୍ରୀ ସ୍ୱେଦାଦୟ ସ୍ତବେ ଶ୍ରୀକୃଷ୍ଣ ବୈକୁଣ୍ଠ ଆରୋହଣେ
ନାମ ଦ୍ୱାଦ୍ୱିଂଶୋଧ୍ୟାୟା . . . ସମସ୍ତଙ୍କ ୧୮ ସ ୧୨୩୧ ସାଲେ
କନ୍ୟାୟ ୪ ବେ ସ୍ୱେ ପୋଷ୍ଟେକ ସଂପୂର୍ଣ୍ଣ ହୋଇଲା . . . ଲେଖ
ନକାର ଦେଲେ । ପେଣ୍ଟ ଶିଳି ବଂସଂ ଗୋପିନାଥ ନାୟକେ ।
ସୂତାଙ୍କ ଦୋଷ ନ ଧରିବ ।

26.

Or. 1257.—Palm-leaf; foll. 190; 9½ in. by 1¼; 3 to 6 lines, 7 and 8 in. long; written in the 19th century.

Another copy.

This copy begins with the concluding lines of the Sanskrit introductory verses, as in the printed editions, as follows :

ନିଗମକଳ୍ପତରୋର୍ଗଳିତଂ ଫଳଂ ଶୁକ୍ଳମୁଖାଦମୃତଂଦ୍ରବ୍ୟଂସୁତଂ ।
ପିବତ ରାଗବତଂ ରସମଲୟଂ ମୁନୁରହୋରସିକା ରୁଚି ରାବୁକାଃ ॥

The verses are not numbered, and the manuscript is without date of copy.

27.

Or. 5712.—Palm-leaf; foll. 148; 14 in. by 1¼; 4 and 5 lines, about 12 in. long; written in the 19th century.

Another copy.

This copy is similar to the above, and is also without date.

28.

Or. 4541.—Palm-leaf; foll. 129; 11 in. by 1¼; 5 and 6 lines, 9½ in. long; dated 1279 B.S. (A.D. 1872).

Another copy.

This copy has twelve introductory verses preceding the text, and a few after its completion. The colophon is dated the 39th *aṅka* of Padmalābha Deva Mahārāja, B.S. 1279.

ପଦ୍ମଲାର ଦେବ ମୋହାରାଜାଙ୍କ ୩୯ ଅଙ୍କ ୧୨୦୯

29.

Or. 3365.—Palm-leaf; foll. 204; 12 in. by 1¼; 4 and 5 lines, 10 in. long; dated 1284 B.S. (A.D. 1877). [C. BENDALL.]

Another copy.

The verses are numbered throughout. The manuscript is dated the 9th Dhanu (Pausa) 1284, *i.e.* the 23rd December 1877.

ସମସ୍ତ ଅ ୨୨୩୩ ସ୍ତ ୧୨୮୪ ସାଲେ ଧନ୍ତ ମାସ ୯

30.

Or. 4766.—Palm-leaf; foll. 50; 10 in. by 1¼; 6 and 7 lines; dated B.S. 1259 (A.D. 1853). [SIR W. FRANKS.]

ବନ୍ଧେ । ଦୟା

Bandhodaya.

Oriya songs on the story of Rāma and Sītā.
By Upendra Bhañja.

Begins :

ଚନ୍ଦ୍ରବତ କିରତି ରାମ । ଇନ୍ଦ୍ର ବିପତିହାରୀ ରାଜ ॥ ୧ ॥

ଶିତାସୁଂସିତାମୁକମୁଖି । ଧରଣିକରତା କୋଦଣ୍ଡ ॥ ୨ ॥

ଶିତାସୁଂସିତାମୁକମୁଖି । ନିତାଓକାହାର ପ୍ରିୟୁବ ॥ ୩ ॥

ରଥମାନଙ୍କ ଶ୍ରେଷ୍ଠ ଦାସ । ପଥକବଳେଦୟପରି ॥ ୪ ॥

ବରନାଗନହାସନିତ । ଧରଣିକରତା କୋଦଣ୍ଡ ॥ ୫ ॥

ହରିକିତ ଚାଣି ସାଧାତ । ହରିକିଗତିକି ସମାନ ॥ ୬ ॥

On the next leaf these verses are repeated,

the word of two syllables commencing each line being placed at the end, thus conveying different meanings.

ବନ୍ଧୁ କିରଣି ରାମଚନ୍ଦ୍ର । ବିପଦିହାରୀ ରାଜଚନ୍ଦ୍ର ॥ ୧ ॥
 ଶୁଣିବାମୁଖମୁଖି ଶିବା । ଓକାହାର ପ୍ରିୟ ବନିତା ॥ ୨ ॥
 ମାନଙ୍କ ଶ୍ରେଷ୍ଠ ଦାସରଥ । କବଳେଦୟ ପରିପଥ ॥ ୩ ॥
 ନାସନହାସକିତବର । ପ୍ରୀକରତା କୋଦଣ୍ଡଧର ॥ ୪ ॥
 କିତାଣି ସାକ୍ଷୀ ହରି । କିଶକି ସମାନକରି ॥ ୫ ॥

Upendra Bhañja, the most famous of Oriya poets, flourished in the beginning of the eighteenth century. He was the eldest son of Nīlakaṇṭha, Raja of Gumsur, a *tāluk* in the Ganjam District of the Madras Presidency. An account of the author and his works will be found in Babu M. M. Chakravati's *Language and Literature of Orissa*.*

The work consists of eleven *chhaṇḍas*, with a total of 613 verses. Nearly every leaf contains one or two illustrations, chiefly of Rāma and Sitā, besides mystic diagrams. The title of the work and the name of the author appear on the margin of the first and second leaves, as follows :

ଉପେନ୍ଦ୍ର ରଞ୍ଜିତର ବନ୍ଧୋଦୟ ଲେଖନ ॥

It is not mentioned in Babu M. M. Chakravarti's list of 42 works written by Upendra Bhañja.

This copy was completed on Wednesday, the 29th Chaitra, in the 43rd year of the rule of Rāmachandra Deva, B.S. 1259.

ପ୍ରୀତି ରାମଚନ୍ଦ୍ର ଦେବ ମାହାରାଜାଙ୍କ ବିଜେ ସ୍ତର ରାଜ୍ୟ ସମସ୍ତ ଅ ୪୩ ଲକ୍ଷ ୧୨୫୯ ଲେକ୍ଷୟ (?) ୨୯ ନେ ଚଉତି କୃଷ୍ଣ ପଞ୍ଚମି ବୁଧ ବାରେ ବେଳ ଦିନି ପହର ଠାରେ ଏ ପେଥ ପାଞ୍ଜି ଉପରେ ସଂପୂର୍ଣ୍ଣ ହେଲେ ॥

31.

Add. 5033.—Palm-leaf; foll. 484; 20 $\frac{3}{4}$ in. by 1 $\frac{1}{2}$; 4 and 5 lines, 18 in. long; written apparently in the 18th century; encased in deer-skin.

[COLONEL SMITH.]

* J.A.S.B., vol. lxvii., pt. i., p. 362.

ରାମାୟଣ

Rāmāyaṇa.

An Oriya metrical translation of the Lāṅkā kāṇḍa. By Balarāma Dāsa.

Begins :

ବନ୍ଧୁ ଜଗନ୍ନାଥ ଜମଳା ଦେବିର ପତି ॥
 ପ୍ରବ ଦେବ ନିସ୍ତାରଣ ପରମ ବ୍ରହ୍ମ ମତି ॥
 ଜଗତ ଜନ କହୁ ହିତରେ କାର ବାସ ॥
 ରଂଗତ ମଣ୍ଡଳ ପୁରୁ ପୁରାଣ ପୁରସ ॥
 ଅପାର ମହିମା ସରଣ ଜନ ସାହା ॥
 ଗରିଭ ଆସନ ସ୍ୟାମି ସମ୍ପଦକ ବାହା ॥

Balarāma Dāsa, Vaishṇava poet of Puri, was the "son of an Oṛiyā minister named Sōmanātha Mahāpātra."* He flourished some 300 years ago, and is the author of numerous works, of which Sir William Hunter has given a list of 23 principal ones.†

Ends :

ପ୍ରୀ ପୁରିସୋତମ ଜଗନ୍ନାଥକୁ ମୋର ଆସ ॥
 ପ୍ରୀ ଜଗନ୍ନାଥ ସରଣ ମଉ ବଳରାମଦାସ ॥

It is stated in the colophon that the copy was completed on Tuesday, the 18th of Bhādra-śukla, in the 31st *anka* of the reign of Mahārāja Vīrakeśari Deva, who reigned 1736—1773.‡

ପ୍ରୀ ବିରଜେସରି ଦେବ ମାହାରାଜାଙ୍କ ବିଜେ ସ୍ତର ରାଜ୍ୟ ସମସ୍ତ ୩୯ ଅଙ୍କ ସିଂହ ୧୮ ନେ ରାତ୍ର ସ୍ତବଳ ଦ୍ଵିତିଆ ମଙ୍ଗଳବାରେ ବେଳ ଦିନି ପହର ସରିଭ ସମାପ୍ତ ସଂପୂର୍ଣ୍ଣ ॥ ରାବଣ କାଣ୍ଡ ସମାପ୍ତ ସଂପୂର୍ଣ୍ଣ ॥

32.

Or. 5447.—Palm-leaf; foll. 148; 14 $\frac{1}{2}$ in. by 1 $\frac{1}{4}$; 4 and 5 lines, 12 $\frac{1}{2}$ in. long.

An Oriya metrical translation of the Kish-kindhyā, or 4th kāṇḍa of the Rāmāyaṇa. By Kṛishṇacharaṇa Paṭṭanāyaka.

* M. M. Chakravarti's *Language and Literature of Orissa*, J.A.S.B., vol. lxvii. (1893), pt. i., p. 345.

† *Orissa*, vol. ii., p. 199.

‡ *Ibid.*, vol. ii., p. 190.

Begins:

କନ୍ୟା କନ୍ୟା ନନ୍ଦ ଆନନ୍ଦକରଧନ ।
 କନ୍ୟା କନ୍ୟା ଅବିଦ୍ୟମୟଧରଣ ॥
 କନ୍ୟା କନ୍ୟା କନ୍ଦର୍ପ ଶୁଭରତନୁଧାରୀ ।
 କନ୍ୟା କନ୍ୟା କଳିଦଳନନୀ ଚରଣରୀ ॥
 କଂସଂକଂସଂକମ୍ପନପୁଣ୍ୟ ନଦିନୀ ଇନ୍ଦ୍ରାଣୀ ।
 ଗୋପବନ୍ଧୁ ନିଧୁକନରେ ଅଟକଣ ॥

The translator appears to be quite a modern author. The date of copy given in the colophon is the 18th *āṅka* of Divyasiṃha Deva. This is no doubt the Divyasiṃha Deva, Raja of Khurdha, who began to rule in A.D. 1857, and was sentenced to penal servitude for wilful murder in 1878.*

Colophon :

ପ୍ରାଚୀନ ଶିଳା ଦେବ ମହାରାଜାଙ୍କ ସମସ୍ତ ଅ ଓ କ ପୁଷ୍ପ
 ଶୁକ୍ଳ ୨ । ୫ ବାରେ ରାମାୟଣ କିଷ୍କିନ୍ଧ୍ୟା କାଣ୍ଡ ସମାପ୍ତ ହେଲା ।

33.

Or. 4562.—Palm-leaf; foll. 218; 15½ in. by 1¼; 4 lines, 13 in. long; dated B.S. 1240 (A.D. 1834).

ଦାତ୍ୟତା ରତ୍ନ ରସାମୃତ

Dārḍhyatābhaktirasāmṛita.

An Oriya metrical account of personages in Indian history and mythology who were noted for devotion. By Rāmadāsa.

Begins:

ନିଗମକଳ୍ପତରି ଅର୍ଗଳିତଂ ଫଳ ଶୁକ୍ଳମୁଖାଦମ୍ବୁଜଂଦ୍ରବ୍ୟପଦ୍ମତଂ ।
 ପିବତ ରାଗବତଂ ରସମାଳୟଂ ମୁକୁରହେ ରଣିକା ରୁଚି ରାବୁକାଃ ॥

* Hunter's *Orissa*, vol. ii., App. vii., p. 191, and *Gazetteer*, vol. viii., p. 211. (Khurdha.)

ନମସ୍ତେ ଶତରୀନନ୍ଦନ । ଅସେନ ମୁନିଙ୍କ ବନ୍ଦନ ॥ ୧ ॥

ପ୍ରୀତିବ କୁମର ସୁନ୍ଦର । ଅସେନ ବିଦ୍ୟାର ମନ୍ଦିର ॥ ୨ ॥

ସଦା ଆନନ୍ଦ ସଦା ରୋଗୀ । ଓଁକାରେ ବ୍ରହ୍ମ ଅନୁରାଗୀ ॥ ୩ ॥

କେ ଯାଣେ ମହିମା ତୋହୋର । ବ୍ରହ୍ମାଦି ସୁରେ ଅଗୋଚର ॥ ୪ ॥

The work is divided into 25 *adhyāyas*, and was printed at Cuttack in 1880,* under the shortened title of *Dārḍhyatābhakti*. It appears from the colophon that this copy is in the author's own handwriting, made at a village called Kalinga, on Friday, the first day of the light half of Mārgaśīrṣha, B.S. 1240, in the 19th *āṅka* of Rāmachandra Deva.†

Colophon :

ଭବି ପ୍ରୀତାତ୍ୟାଗାରତ୍ନରସାମୃତେ ନମଃତେନମ୍ୟ ସମ୍ପାଦେ ମେଲକ
 ହାରମ ସବଦ ମୋକ୍ଷଣେ ନାମ ପଞ୍ଚବିଂଷୋ ଅଧ୍ୟାୟଃ ॥ ... ସମସ୍ତ
 ରାମଚନ୍ଦ୍ର ଦେବର ୧୧ ସନ ବାର ସ ୫ ଚଳିସି ସାଲେ ପ୍ରୀ ମାର୍ଗ-
 ପ୍ରୀର ସୁକ୍ଳ ପ୍ରତିପଦା ରୁଗୁ ବାସରେ କଳିଙ୍ଗା ପ୍ରାମରେ ବଗିଚା
 ସଂକ୍ଷରେ ଆଇ ଗାମଦାସେ ଯେ ପୋଷ୍ଟକ ଲେଖି ସଂପୂର୍ଣ୍ଣ କଲେ ॥

34.

Or. 2199.—Palm-leaf; foll. 26; 5 in. by 1; 3 to 5 lines, 4½ in. long; apparently written early in the 14th century.

A few Oriya religious poems, some of them fragmentary. The first, in 125 verses, is by Rāmadāsa, perhaps the author of *Dārḍhyatābhaktirasāmṛita* (no. 33).

* Another edition in 1897, expanded to 52 cantos by the addition of another part.

† Ruled 47 years, 1810—1857. Hunter's *Orissa*, vol. ii., p. 191.

VI. MANUSCRIPTS OF MIXED CONTENTS.

35.

Sloane 3201.—Several paper rolls enclosed in a box, amongst which the following are Bengali :

A. 28 sheets, sewn together, $23\frac{1}{2}$ in. by $6\frac{1}{2}$.

A cloth merchant's day-book of sales of cloth from Thursday, the 13th Pausha, B.S. 1135 (A.D. 1728) to the 30th Āśvina following.

B. A single sheet, $17\frac{1}{2}$ in. by $13\frac{1}{4}$.

A few memoranda of business transactions with a money-lender, and scribbled arithmetical calculations.

G. A single sheet, $8\frac{1}{2}$ in. by 6.

A letter written by Kṛṣṇakānta Śarmā to a Captain Wilson, informing him that Sibi Phatajī (? সিবী ফতাজী) was going to Calcutta to have an interview with him, and advising the Captain to pay special attention to what he had to say. In a postscript, written crosswise on the top of the letter, the writer says that Rasika Lāla had asked him to send his compliments. The letter is dated the 8th Śrāvana, probably about the beginning of the 19th century.

36.

Sloane 4090.—Foll. 25. Miscellaneous Oriental papers of which the following are Bengali :

I. Fol. 19. A single sheet, $14\frac{1}{2}$ in. by 7.

A copy of a letter dated Wednesday, the 25th Māgha, B.S. 1133 (February, 1727), written at Bhagalpur, by Gurbakhsh Rota,

and addressed to Mr. C. Hampton, Mr. Braddon (ব্রাডিন), Mr. E. Carteret, and Captain G. Borlace.

The writer states that he had already reported about the Chobdārs of Bhagalpur. He now begs to report that on Sunday, the 22nd Māgha, a mounted officer with a company of soldiers of the Nawab had arrived from Murshidabad, and had claimed certain goods belonging to the English. He therefore requests that a letter should be written to Mr. Stephenson* at Kasimbazar for his instructions, and also that the Nawab should be asked not to interfere in the purchase and sale of goods by the gomāsh̥tas of Bhagalpur.

II. Fol. 20. A single sheet, $7\frac{1}{2}$ in. by $6\frac{1}{4}$.

An agreement executed in favour of Mr. Gay (গেই) and Mr. Garbell (? গারবেল) by Kṛṣṇa Dāsa and Narasiṃha Dāsa, stipulating not to charge more than 2 per cent. brokerage. The document is dated the 14th Agrahāyaṇa, B.S. 1103 (A.D. 1696).

37.

Add. 5660 E.—Foll. 47. A collection of four manuscripts, written by different hands about the end of the 18th century. The first is in Sanskrit, the remaining three in Bengali. [N. B. HALHED.]

I. Foll. 17—26 ; $9\frac{1}{4}$ in. by 6 ; 17 lines, 4 in. long.

* Mr. E. Stephenson was appointed Chief of the Kasimbazar factory of the East India Company on the 30th Jan., 1727 ; Mr. C. Hampton was the storekeeper.

গুরুদক্ষিণা ।

Gurudakshinā.

A legend, in verse, of the reward given by Kṛishṇa to his *guru* for the education he had received. By Śaṅkara.

Begins :

প্রথমে বন্দিলাম সুখময় জগন্নাথ ।
সুভদ্রা বলরাম বন্দ জোড় করি হাত ॥
দিব্যবস্ত্র অলঙ্কার প্রতি অঙ্গে অঙ্গে ।
লক্ষ্মী সরস্বতী বন্দ পরিষদ সঙ্গে ॥
তার পর বন্দিল ব্রহ্মা স্বজন পালন ।
গিরিশুতা সহিত বন্দ দেব ত্রিলোচন ॥

The author gives no account of himself, but simply mentions his name at the conclusion of the poem. The legend runs briefly as follows:—After the return of the two brothers Kṛishṇa and Balarāma from Gokula to their home at Mathura, and the slaughter of the demon Kāṁsa, their father Vasudeva held a meeting of all the learned Pandits of the place. Kṛishṇa felt so ashamed in their society at his lack of education that he determined to go to some distant country to study. Arriving at Avantī, he placed himself under the tuition of the Rishi Śāntapana, and in 64 days became proficient in the 64 principal branches of knowledge. On his asking his preceptor how he could repay him for his services, Śāntapana, perceiving that his pupil was of divine origin, begged him to restore to life his son who had been drowned whilst bathing in the sea. Accordingly Kṛishṇa descended into the depths of the ocean and killed the Daitya Śaṅkha, thinking that he had swallowed up the sage's son. It appeared, however, that the youth had been taken to the abode of Yama, the god of death. Kṛishṇa went thither, and succeeded in rescuing the sage's son, and restored him in safety to his bereaved parents.

Ends :

এই বাক্য শুনিয়া সতে হইলা একান্ত ।
এত ছরে গুরুদক্ষিণা হইল সমাপ্ত ॥

শঙ্কর বলেন শুন সকল সংবাদ ।
পাঠের দক্ষিণা দিলা কৃষ্ণ যুনির কুমার ॥
গুরু প্রতি যেই শিষ্য একান্ত ভাব হয় ।
অবশ্য তাহার বিদ্যা অন্য মত নয় ॥
অপূর্ব ভারত কথা গুরু অধ্যয়ন ।
কৃপা কর গোপীনাথ লইলাম শরণ ॥
চারি বেদে কহে তুমি পতিত পাবন ।
তুমি না তরাইলে আর তারিবে কোন জন ॥
ভকত বৎসল হরি করহ করুণা ।
তব পদে প্রভু আমি করিলাম বন্দনা ॥

II. Foll. 27—38 ; 9¼ by 5¾.

Specimens of bonds, leases, and other documents in use by landlords and tenants, one of which is in Persian. Interlinear annotations in Latin occur throughout.

III. Foll. 39—47 ; 9¼ in. by 6 ; 9 and 10 lines, 3¼ in. long.

A story in verse of the generosity of the Caliph 'Alī.

Begins :

আলা আলা বোলো ভাই এই কেবল সার ।
মুনস্বা ছলাপ জনম না হইবে আর ॥
আলার নাম লইতে বান্দা রছুল বুলিও মুখে ।
এড়াবা দোজোকের দায় ভেসতে যাবা সুখে ॥

The poem is unfinished, and is written in the Muhammadan Bengali style, abounding in Hindustani words grossly misspelt. The author describes how the archangel Gabriel was sent to test the generosity of 'Alī by appearing before him in the garb of a mendicant, and begging alms of a thousand rupees. 'Alī was not possessed of so large a sum of money, so, in order not to disappoint the *fakīr*, he, at the suggestion of his sons Hasan and Husain, was compelled to obtain the sum required by selling them to a wealthy merchant of Medina. After this his wife Fāṭimah advised 'Alī to go to her father, Muḥammad, and implore his aid, which he accordingly did. The story ends unfinished at this point.

38.

Add. 5660 F.—A collection of miscellaneous papers, of which the following are in Bengali.

[N. B. HALHED.]

I. Foll. 1 and 2; 15½ in. by 10; about 45 lines, 4½ in. long; written on the right half of each page.

Instructions to the Amīn and Gomāshta at Haripal.

Begins :

মোং হরিপাল আমিন ও গোমাস্তা ।

যে আড়ম্বের দালাল সকল কএক সন হইতে মোকরর আছে ইহারা কুপ্যানির কাজ অনেক খতরা করিয়াছে তাতিরদিগের উপর একান্ত ইজ্জিয়ার পাইয়া তাহাদিগের উপর জোর ও জবরদাস্তিতে ও গোমাস্তা ও কোটীর দোসরা আমলা হায়ের সঙ্গে এক এতফাক হইয়া মবলগ বাকি পড়িয়াছে তাহার কিছুই আদায় করিতে পারে না ।

The document contains a Bengali translation of orders issued by an officer of the East India Company concerning the collection of revenues derived from the manufacture of cloth at Haripal. It begins by stating that the Dallāls, or brokers, who had been appointed some years previously, were in the habit of oppressing the weavers, and, being in collusion with the Gomāshta, or agent, and other officials, had become lax in the collection of money due to the Company. They had accordingly been dismissed, and these rules had been drawn up for the guidance of the Amīn and Gomāshta with respect to their duties, and the supervision to be exercised by them over the newly appointed Dallāls in the management of the cotton trade, and the collection of revenues. The document is incomplete.

II. Foll. 3 and 4. One sheet 20 in. by 15.

A legendary account of the marriage of king Vikramāditya with the daughter of king Bhoja.

Begins :

মহারাজ বিক্রমাদিত্য চরিত্র । সাং অবস্থিকে ।

মোং ভোজপুর ত্রিযুত ভোজরাজ তাহার কন্যা নাম শ্রীমতি মৌনাবতি সোডষ বরিসা বড় স্তম্ভবি মুখ চন্দ্রতুলা

কেষ মেঘের রঙ্গ চক্ষু আকর্ণ পর্য্যন্ত যুক্ত জর ধনুকের নেয়ায় গুণ্ত রক্তমে বর্ণ হস্ত পদ্মের মৃণাল স্তন দাড়িষ ফল রূপ লাবন্য বিহুৎ ছটা তার তুলনা আর নাঞী এমন স্তম্ভবি সে কন্যার বিভা হয় নাঞী ।

Maunāvati, the daughter of king Bhoja, sixteen years of age, and very beautiful, was determined not to marry any aspiring suitor unless he could manage to induce her to speak at night. Many princes came in hope of gaining her. One by one they occupied the same room with her at night on separate couches, and tried their best to extract even a single word from her lips, but all in vain. King Vikramāditya, hearing of her beauty, came also unattended and unknown. He also could not make her utter a word. Then, summoning two of his goblin attendants, Tāla and Vitāla, he ordered them to sit on the princess' bedstead, and reply to his questions. In the course of conversation with them the king cunningly narrated two amusing stories, which proved so interesting to the princess that she could not refrain from laughing, and making some remark, and thus became wedded to Vikramāditya.

III. Foll. 11 and 12.

A poem in 6 verses descriptive of female beauty. By Nandalāla.

Begins :

ও কি অপরূপ দেখি ধনি পিষ্টেতে লবিত ধরনি

সমিত কিষা ফনি কিষা বেনী

অলকা বেকীত কনকে রচিত শিতি কিষা সৌদামিনি

The poem is followed by an English translation, probably by Mr. Halhed.

IV. Foll. 13—15.

বারমাস ।

Bāramāsa.

A poetical description of the months. By Bhāratachandra Rāya. See no. 18.

Begins :

বৈসাখে যে [i.e. এই] দেসে বড় স্তম্ভের সময় ।

নানা ফুল ফুটে মন্দ মন্দ বায়ু বয় ॥

বসাইয়া রাখিব হৃদয় সরবরে ।

কোকিলের ডাকে নিদ্রা কে জাইতে পারে ॥

The poem is excerpted from the conclusion of Bhāratachandra's romance of Vidyā and Sundara. It is not copied in full, and varies somewhat from the text in the printed editions. An English translation is appended.

V. Foll. 16 and 17.

The lament of Arjuna at the death of his son Abhimanyu; a poem in the *laghutripadi* metre, taken from Kāśirāma Dāsa's translation of the Droṇaparva of the Mahābhārata, with an English translation and transliteration.

Begins:

পার্থ মহাবির হইল অস্থির পুত্রের মরন স্রনি ।
হাহা পুত্র মোর এক ধনুধর বিরগন চুড়ামনি ॥

VI. Foll. 18—20.

A list of seven Bengali poets and their principal works, written in Bengali and English, viz:—

Kāśidāsa.—Jaiminī Bhārata.

Kṛittivāsa.—Rāmāyaṇa.

Mukunda Kavikaṅkana.—Maṅgala Chaṇḍir gīta.

Kshemānanda.—Manasār gīta.

Govinda Dāsa.—Kālikāmaṅgala.

Dviṇa Mādhava.—Kṛishṇamaṅgala.

Bhāratachandra.—Annadāmaṅgala.

39.

Add. 5661 B.—Foll. 42. A volume of miscellaneous papers, containing notes on the astronomy of the Hindus, and other matter.

[N. B. HALHED.]

I. Foll. 26—30. Lists of Hindu castes, tribes, and professions, written in Bengali, and in Sanskrit characters, with transliterations and English translations; also Bengali names for the days of the week and months, with a note on the Bengali computation of time.

II. Fol. 31. A short list of Muhammadan tribes and professions, with their equivalent Hindustani terms.

III. Foll. 32 and 33. Bengali names of relationship, with transliterations and translations.

IV. Foll. 34—38. Notes on the Bengali system of arithmetical computation of the price or weight of marketable goods.

40.

Add. 26,592.—Foll. 163; 13 in. by 8; written on European paper, water-marked "Thos. Edmonds, 1804." [WILLIAM ERSKINE.]

A volume containing notes on various Indian languages, of which the following are on the Oriya language and literature.

I. Foll. 104, 105. A list of 70 works in Oriya, with transliterations. Of these some, marked 'W,' are original compositions, whilst others, marked 'S,' appear to be translations from the Sanskrit. It is headed "List of Wudya Compositions." The transliterations, and English notes, in this and following pieces, appear to be in the handwriting of Dr. J. Leyden. The Oriya words are written by a native scribe.

II. Foll. 106—128. Specimens of Oriya literature, with interlinear transliteration.

III. Foll. 130—151. A vocabulary of Oriya words, in alphabetical arrangement of the first letter only, from ṣ to ṣṭ. The words in the first three pages are transliterated, and their meanings are occasionally given.

IV. Foll. 156, 157. A transliteration of the commencement of Nīlāmbara Dāsa's Oriya translation of the Sanskrit Jaiminī Bhārata, i.e. the Āśvamedhikaparva, or 14th book of the Mahābhārata in the version ascribed to Jaiminī. According to Sir W. Hunter, Nīlāmbara Dāsa "lived 400 years ago."*

V. Foll. 158—163. Notes on Oriya grammar, with four short anecdotes transliterated.

* Orissa, vol. ii., p. 206.

ADDITIONS AND CORRECTIONS.

P. 2a. Dineśachandra Sena, in his valuable work on the Bengali language and literature,* quotes a Sanskrit verse which is found in several old and reliable copies of the Chaitanyacharitāmṛita, which gives Śaka 1537 (A.D. 1615) as the date of its composition.

P. 4b. The three Sanskrit stanzas are borrowed from Purushottama's grammar, entitled Prayogaratnamālā.

P. 6b. Vṛindāvana Dāsa is also the author of Bhajananirṇaya, a treatise on Vaiṣṇava devotion and religious obligations, published at Calcutta, 1901, under the editorship of Rādheśachandra Dāsa.

P. 8b. Dineśachandra Sena has published a long extract from an old family manuscript

of the Rāmāyaṇa of Kṛittivāsa—not to be found in the printed editions—in which the poet has given an extensive genealogical account of himself.* From this it appears that Kṛittivāsa was the 7th in lineal descent from Udho Ojhā, who was a minister at the court of Danaujā Mādhava (A.D. 1280—1380). His great-grandfather, Nṛisimha Ojhā, settled at Phuliya probably about A.D. 1348. Kṛittivāsa was at the court of Kaṃsanārāyaṇa, Raja of Tahirpur, who ruled about the middle of the 15th century. It is probable, therefore, that he was born somewhere about A.D. 1440.

P. 10b, l. 13. *For* B.S. 1466 *read* Śaka 1466. Also, l. 28, *for* B.S. 1495 *read* Śaka 1495.

* *Varṅgabhāṣā o sākitya* (2nd edit.), Calcutta, 1902, p. 332.

* *Ibid.*, pp. 107—113.

INDEX OF TITLES.

THE references are to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference. Assamese works are indicated by an asterisk, Oriya works by a dagger.

Annadāmaṅgala, **18—20**.
 †Bandhodaya, **30**.
 Bāramāsa, **38** iv.
 Bhāgavatapurāṇa. Sk. x. and xi., **10**.
 *Bhāgavatapurāṇa, **21**.
 — Sk. i. and ii., **22**.
 †Bhāgavatapurāṇa. Sk. xi. **25—29**.
 Bhaktichintāmaṇi, **11**.
 Bilvamaṅgala, **2**.
 Chaitanyabhāgavata, **2**, **11**.
 Chaitanyachandrodaya, **2**.
 Chaitanyacharitāmṛita, **2**, **11**.
 Chaṇḍī, **14**, **18**.
 Chaṇḍināṭaka, **18**.
 †Dārḍhyatābhaktirasāmṛita, **33**.
 Dehakarṇa, **12**.
 Gaṅgāśṭaka, **18**.
 Gurudakṣiṇā, **37**.
 Haribhaktivilāsa, **2**.
 Hāṭapattana, **12**.
 †Jagannāthacharitāmṛita, **25**.
 Jagannāthamaṅgala, **15**.
 †Jaiminī Bhārata (the beginning only), **40** iv.
 Kālikāmaṅgala, **18—20** i.

*Kāṅkhoyā, **24**.
 *Karmaphala, **24** ii.
 *Kīrtan-ghoshā, **23**.
 Kṛishṇa-Arjuna-saṁvāda, **20** ii.
 Kṛishṇavijaya, **10**.
 Mahābhārata (Sabhā, Bhīshma, Strī, Śānti, and
 Āsrama parvas), **15**.
 — (Vana-parva), **17**.
 — (Droṇa-parva), **16**, **38** v.
 Maṇiharana, **10**.
 Nāgāśṭaka, **18**.
 Prārthanā, **12**.
 Premabhaktichandrikā, **12**.
 Rāmāyaṇa, **13**.
 †Rāmāyaṇa (Kishkindhyā-kāṇḍa), **32**.
 — (Laṅkā-kāṇḍa), **31**.
 Rasamañjarī, **18**.
 Ratimañjarī, **18**.
 Śivarāmer yuddha, **13**.
 Smaraṇamaṅgala, **12**.
 Syamantakaharaṇakathā, **10**.
 Vidagdhamādhava, **2**.
 Vidyāsundara, **18—20** i.
 Yogādhyār vandanā, **13**.

INDEX OF PERSONS' NAMES.

NUMERALS coming after a name are precise, or approximate, obituary dates, but, in the case of scribes they refer to the date of transcription; when following the title of a work, they indicate the date of composition. The references are to the numbers under which the MSS. are described.

- | | |
|--|--|
| <p>'Alī, <i>the Caliph</i>, 37 III.
 Ananta Kandali, 21.
 Ātmarāma Dāsa, scribe. Kālikāmaṅgala (B.S. 1183), 18.
 Balarāma Dāsa. Rāmāyaṇa, 31.
 Bānkuṛā Deva, <i>of Mīdnāpur</i>, 14.
 Bhagavān Dāsa, 25.
 Bhāratachandra Rāya, <i>Guṇākara</i> (S'aka 1682).
 Kālikāmaṅgala, 18—20. Bāramāsa, 38 IV.
 Borlace (G.), <i>Captain</i>, 36 I.
 Braddon, Mr., 36 I.
 Carteret (E.), 36 I.
 Chaitanya, <i>the Reformer</i> (S'aka 1533), 12, 21, 25.
 Life (Chaitanyacharitāmṛita) by Kṛishṇa-
 dāsa Kavirāja, 2.
 Chuhamang, <i>King of Assam</i>, 21.
 Chukhrangphā. See Rudra Siṃha, <i>Raja of Tipperah</i>.
 Chupātpā. See Gadādhara Siṃha, <i>Raja of Tipperah</i>.
 Dāmodara Deva, 21.
 Danaujā Mādhava, 13 (Add.).
 Divākara Kara, 25.
 Divyasīṃha Deva, <i>Raja of Khurdha</i>, 32.
 Gadādhara Dāsa, 15.
 Gadādhara Siṃha, <i>Raja of Tipperah</i> (A.D. 1695), 1.
 Gaṅgānārāyaṇa Chakravartī, 12.
 Gopāla Bhaṭṭa, 2.</p> | <p>Gopīnātha Nāyaka, scribe. Bhāgavatapurāṇa (B.S. 1239), 25.
 Govinda Dāsa, <i>the poet</i>, 12.
 Guṇākara. See Bhāratachandra Rāya.
 Guṇarāja Khān. Kṛishṇavijaya (S'aka 1395—1402), 10.
 Gurbakhsh Rota. Letter to Mr. C. Hampton, dated B.S. 1133, 36 I.
 Hari Deva, 21.
 Hampton (C.), <i>Storekeeper of Kasimbazar factory</i>, 36 I.
 Hṛidaya Mīśra, 14.
 Indranārāyaṇa Pāla Chaudhurī, 18.
 Jagannātha, <i>called Kavivallabha</i>. Vanaparva, 17.
 Jagannātha Dāsa. Bhāgavatapurāṇa, Sk. xi., 25—29.
 Jagannātha Mīśra, 14.
 Jamāl Muḥammad, <i>of Kalinga</i>, scribe. S'ānti-parva (B.S. 1180), 15 IV. Strīparva (B.S. 1181), 15 III.
 Jayānanda, scribe. Bhāgavatapurāṇa, Sk. xi., 21.
 Jīva Gosvāmī, 12.
 Kamalākānta, 15.
 Kāṃsanārāyaṇa, <i>Raja of Tahirpur</i>, 13 (Add.).
 Kāśīrāma Dāsa. Mahābhārata (portions), 16, 38 V.
 Kavichandra, 14.
 Kavikaṅkana. See Mukundarāma Chakravartī.</p> |
|--|--|

- Kavikarṇapura, 2.
 Kavivallabha. *See* Jagannātha.
 Keśava Dāsa. Bhāgavatapurāṇa, Sks. vii. and ix., 25.
 Kīrttiachandra Rāya, *Raja of Bardwan*, 18.
 Kīrttivāsa. *See* Kṛttivāsa.
 Kṛṣṇachandra, *Raja of Krishnagar*, 18.
 Kṛṣṇacharaṇa Paṭṭanāyaka. Rāmāyaṇa, 32.
 Kṛṣṇa Dāsa. Contract regarding brokerage, dated B.S. 1103, 36 II.
 Kṛṣṇadāsa Kavirāja Gosvāmī. Chaitanya-charitāmṛita (S'aka 1537), 2.
 Kṛṣṇakānta S'armā. Letter to Captain Wilson, 35.
 Kṛttivāsa. Rāmāyaṇa (c. S'aka 1460), 13.
 Kusuma, 21.
 Lakshmīnātha Vasu, *son of Guṇarāja Khān*, 10.
 Lokanātha Gosvāmī, 12.
 Mādhava Deva, 21.
 Mahendra Kandali, 21.
 Mālādhara Vasu. *See* Guṇarāja Khān.
 Mān Singh, *Raja of Bengal*, 14, 18.
 Muḥammad, *the Prophet*. Life, by Saiyid Sultān, 3.
 Mukundarāma Chakravartī. Chaṇḍī, 14.
 Murāri Ojhā, 13.
 Nandalāla. Poem descriptive of female beauty, 38 III.
 Nandarāma Dāsa, scribe. Bhaktichintāmaṇi (B.S. 1128), 11. Chaitanyacharitāmṛita (B.S. 1132), 2. Kṛṣṇaviṇaya, 10. Smaraṇa-maṅgala (B.S. 1128), 12.
 Narasiṃha Dāsa. Contract regarding brokerage, dated B.S. 1103, 36 II.
 Narasiṃha Deva, *of Orissa*, 15.
 Narendranārāyaṇa Rāya, 18.
 Narottama Dāsa (c. S'aka 1510). Smaraṇa-maṅgala, 12.
 Nilakaṇṭha, *Raja of Gumsur*, 30.
 Nilāmbara Dāsa. Jaiminī Bhārata (fragment), 40 IV.
 Padmalābha Deva, *king of Orissa*, 28.
 Pratāpa Rudra, *king of Orissa*, 25.
 Purushottama Datta, 12.
 Raghunātha Rāya, *son of Bāṅkurā Deva*, 14.
 Ralākara Miśra. Bhāgavatapurāṇa, Sk. iv., 21.
 Rāmachandra Deva, *king of Orissa*, 30, 33.
 Rāmachandra Kavirāja, 12.
 Rāma Chakravartī. Poem on proper behaviour, 24 III.
 Rāmadāsa. Dārḍhyatābhaktirasāmṛita, 33. Religious poem, 34.
 Rāmānanda Vasu, 10.
 Rāmānātha, 14.
 Raṅga Kandali, 1.
 Rudra Siṃha, *Raja of Tipperah* (A.D. 1714), 1.
 Rūpa Gosvāmī, 2.
 S'aṅkara. Gurudakṣhiṇā, 37 I.
 S'aṅkara Deva, *son of Kusuma*. Bhāgavatapurāṇa, 21, 22. Kīrtan-ghoṣhā, 23.
 Satyarāja Khān. *See* Lakshmīnātha Vasu.
 S'iva Bhaṭṭa, *Sūbedār*, 18.
 Somanātha Mahāpātra, 31.
 S'rīdhara Kandali. Mythological poem, 24 I.
 S'rīnivāsa Āchārya, 12.
 Stephenson (E.), *Chief of Kasimbazar factory*, 36 I.
 Sultān, *Saiyid*. Life of Muḥammad, 3.
 S'yāmānanda Gosvāmī, 12.
 Tārāchandra Ghosh, scribe. Bhīṣmaparva (B.S. 1184), 15 II.
 Udho Ojhā, 13 (Add.).
 Upendra Bhañja. Bandhodaya, 30.
 Vikramāditya. Legendary account of his marriage, 38 II.
 Vīrakeśarī Deva, *king of Orissa*, 31.
 Vṛindāvana Dāsa, 2. Bhaktichintāmaṇi, 11.
 Wilson, *Captain*, 35.

CLASSED INDEX OF WORKS.

NUMERALS in parentheses indicate the date of composition of the work, or of the death of the author. The references are to the numbers under which the MSS. are described.

BIOGRAPHY.

Chaitanyacharitāmṛita (S'aka 1537), life of
Chaitanya (S'aka 1535), by Kṛishṇadāsa
Kavirāja, 2.
Life of Muḥammad, by Saiyid Sultān, 3.

CASTES AND PROFESSIONS.

Lists of Hindu castes and professions, 39 i.
List of Muhammadan tribes and professions,
39 ii.

GRAMMAR.

Notes on Oriya grammar, 40 v.

HISTORY.

Historical account of Rudra Siṃha, Raja of
Tipperah, 1.

LETTERS, DOCUMENTS, AND ACCOUNTS.

Cloth merchants' day-book of sales (B.S. 1135),
35 a.
Contract regarding brokerage agreed to by
Kṛishṇa Dāsa and Narasiṃha Dāsa (B.S.
1103), 36 ii.
Forms of documents in use by landlords and
tenants, 37 ii.

Instructions to the Amīn and Gomāshta at
Haripal regarding the collection of revenues
for the E. I. Company, 38 i.
Letter written by Gurbakhsh Rota to Mr. C.
Hampton and others (B.S. 1133), 36 i.
Letter written to Captain Wilson by Kṛishṇa-
kānta S'armā, 35 g.
Money-lender's business memoranda, 35 b.
Notes on the system of arithmetical computation,
39 iv.

LEXICOGRAPHY.

Bengali-Khasi vocabulary, 8.
Bengali-Kuki vocabulary, 6.
Bengali names of relationship, 39 iii.
Bengali-Persian vocabulary, 5.
Bengali vocabulary, with equivalents in the
Tipperah dialect, 7 i.
Comparative vocabulary of Sanskrit, Bengali,
and Oriya words, 7 ii.
Vocabulary of Oriya words, 40 iii.

LITERATURE.

Bengali annotations, 9.
List of seven Bengali poets, and their principal
works, 38 vi.

List of seventy Oriya compositions, 40 i.
Specimens of Oriya literature, 40 ii.

MEDICINE.

Medical prescriptions and mantras, 4.

POETRY.

Bandhodaya, by Upendra Bhañja, 30.
Bāramāsa, by Bhāratachandra Rāya, 38 iv.
Bhāgavatapurāṇa. An Assamese translation by
S'aṅkara Deva (S'aka 1490) and others,
21, 22.
Bhāgavatapurāṇa (Sk. xi.). An Oriya translation
by Jagannātha Dāsa, 25—29.
Bhaktichintāmaṇi, by Vṛindāvana Dāsa, 11.
Chaitanyacharitāmṛita (S'aka 1537), by Kṛishṇa-
dāsa Kavirāja, 2.
Chandī, by Mukundarāma Chakravartī, 14.
Dārdhyatābhaktirasāmṛita, by Rāmadāsa, 33.
Gurudakṣiṇā, by S'aṅkara, 37 i.
Jaiminī Bhārata. An Oriya translation of the
commencement, by Nilāmbara Dāsa, 40 iv.
Kālikāmaṅgala, by Bhāratachandra Rāya (S'aka
1682), 18—20 i.
Karmaphala, a poem on *yoga*, 24 ii.
Kīrtan-ghoshā, by S'aṅkara Deva (S'aka 1490),
23.

Kṛishṇa-Arjuna-saṁvāda, 20 ii.

Kṛishṇavijaya (S'aka 1395—1402), by Guṇarāja
Khān, 10.

Mahābhārata (Sabhā, Bhīshma, Strī, S'ānti, and
Āśrama parvas), by Kā'irāma Dāsa, 15.

— (Droṇaparva), 16, 38 i.

Mahābhārata (Vanaparva), by Jagannātha, 17.

Mythological poem, by S'rīdhara Kandali, 24 i.

Poem descriptive of female beauty, by Nanda-
lāla, 38 iii.

Poem on proper behaviour (*nīti*), by Rāma
Chakravartī, 24 iii.

Rāmāyaṇa (c. S'aka 1460), in Bengali verse by
Kṛittivāsa, 13.

Rāmāyaṇa (Kishkindhyākāṇḍa), in Oriya verse,
by Kṛishṇacharaṇa Paṭṭanāyaka, 32.

Rāmāyaṇa (Lāṅkā-kāṇḍa), in Oriya verse, by
Balarāma Dāsa, 31.

Religious poems, in Oriya, 34.

Smaranamaṅgala, by Narottama Dāsa (c. S'aka
1510), 12.

TALES AND LEGENDS.

Legendary account of the marriage of king
Vikramāditya, 38 ii.

Story in verse of the generosity of the Caliph
'Alī, 37 iii.

NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS
ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE
PRESENT CATALOGUE.

No.	Cat.	No.	Cat.	No.	Cat.
SLOANE.		5661B	39	2199	34
3201	35	12,233	21	3361	2
4090	36	12,234	23	3362	10
ADDITIONAL.		12,235A	24	3363A	11
5033	31	12,235B	1	3363B	12
5590-91	13	12,236	17	3365	29
5592	14	21,627	9	4541	28
5593	19	26,592	40	4562	33
5595	15	26,594	6	4741	16
5660A	18	26,595	7	4766	30
5660B	20	26,596	8	4780	22
5660E	37	ORIENTAL.		5060	4
5660F	38	12	25	5349	3
5661A	5	1257	26	5447	32
				5712	27

CATALOGUE
OF
PUSHTU AND SINDHI
MANUSCRIPTS.

TABLE OF CONTENTS.

	PAGE		PAGE
PUSHTU MANUSCRIPTS :			
I. RELIGION	1	SINDHI MANUSCRIPTS	35
II. HISTORY	8	INDEX OF TITLES	43
III. LEXICOGRAPHY	12	INDEX OF PERSONS' NAMES	45
IV. POETRY	13	CLASSED INDEX OF WORKS	48
V. TALES AND FABLES	27	NUMERICAL INDEX	50
VI. PROVERBS	33		

TABLE OF TRANSLITERATION.

PERSIAN, HINDUSTANI, PUSHTU, AND SINDHI ALPHABETS.

PERS. & HIND.	PUSHTU.	SINDHI.	PERS. & HIND.	PUSHTU.	SINDHI.
ب	ب	ب	ز	ز	ز
		پ	ژ	ژ	zh
		پ		ږ	j
پ	پ	پ	س	س	s
		قا	ش	ش	sh
ت	ت	ت		ښ	sh
		ث	ص	ص	s
ت ¹	ت	ث	ض	ض	z
		ث	ط	ط	t
ث	ث	ث	ظ	ظ	z
	ح		ع	ع	'
ج	ج	ج	غ	غ	gh
		ج	ف	ف	f
		چ	ق	ق	k
		چ	ک	ک	k
		چ			kh
چ	چ	چ	گ	گ	g
		چ			g
ح	ح	ح			gh
خ	خ	خ			gh
د	د	د			n
		د	ل	ل	l
		د	م	م	m
د ¹	د	د	ن	ن	n
		د		ډ	n
		د		ډ	n
ذ	ذ	ذ	و	و	w, v ³
ر	ر	ر	ه	ه	h
ز ¹	ر	ژ	ي	ي	y

Hamzah in the middle of a word, '.

The Pushtu letters ږ and ښ have been represented by the softer sounds of 'j' and 'sh,' peculiar to the Khataks and Afghans of the Western tribes, rather than by the harder sounds of 'g' and 'k^{kh},' as pronounced by the Yūsufzais and Eastern tribes.

¹ In Hindustani words only.

² In Sindhi words only.

³ When corresponding to the Sanskrit व, and in Sindhi.

CATALOGUE OF PUSHTU AND SINDHI MANUSCRIPTS

I. RELIGION.

1.

Or. 4236.—Foll. 174; 10 in. by $6\frac{1}{2}$; 20 lines, $4\frac{1}{2}$ in. long; dated A.H. 1294 (A.D. 1877).

[J. DARMESTETER.]

نافع المسلمين

Nāfi' al-muslimān.

A Ṣūfī metrical treatise containing injunctions relating to asceticism, religious observances, and moral conduct. By Ākhūnd Gadā.

Begins:

په نامه د هغه خدای م دا کتاب دي
چه يو نوم ټي پنومونو کښ و هاب دي
ښه ثنا ټي مدام وایم پښه
چه مي بیاموند ښه توفیق لڅپله ربه

The author is probably the Ākhūnd Gadā, father of Ākhūnd Darwezah (see no. 2). The work, in 54 chapters (*Bāb*), has been published at Lahore in 1896. This copy agrees with the printed edition, except that it has several additional verses at the end, and the division of the chapters is not the same.

Copyist: A'zam Dīn, of Babi.

تمت تمام شد کتاب نافع المسلمين
تصنیف اخون گدا صاحب ... تاریخ بتاریخ یوم دوشنبه
در ماه محرم المحرم سنه ۱۲۹۴ هجری یکم هزار دو صد نود
و چهار از دست ملا اعظم دین ولد شاه عالم دین ساکن
بابی فقیر حقیر پر تقصیر ملازم ملزم درگاه شاه عالم اله

Appended to the work is a Persian poem in praise of God, at the back of which is written حمد د اخوندزاده ولد حافظ سراج الدین ساکن بابی

2.

Or. 6274.—Foll. 173; 8 in. by $5\frac{1}{2}$; 13 lines, $3\frac{3}{4}$ in. long; 18th century.

[MAJOR H. G. RAVERTY.]

مخزن الاسلام

Makhzan al-islām.

A compendium of Muhammadan faith and religious observances. By Ākhūnd Darwezah.

Ākhūnd Darwezah was the son of Ākhūnd

Gadā Ningarhārī.¹ He resided chiefly at Banher, in the country of the Yūsufzais, and was a disciple of Mīr Saiyid ‘Alī Ghawwās,² Tirmizī. He died in A.H. 1048 (A.D. 1638-9), eight years after the death of his religious preceptor.

Besides the *Makhzan al-islām*, Darwezah has written the following Persian works:—

1. *Tazkirat al-abrār*, published at Peshawar, 1891, and Delhi, 1892. In this work—written in A.H. 1021 (A.D. 1612-3)—Darwezah gives an account of the Afghans and their origin, with notices of certain orthodox and heretical sects. See the Persian Catalogue, p. 28a.

2. *Irshād al-tālibīn*, a work on Muhammadan ethics, published at Lahore, A.H. 1310 (A.D. 1893).

3. A commentary on the Arabic *Bad’ al-amālī* of ‘Alī ibn ‘Uṣmān al-Ūshī, published at Lahore, 1891, and 1900. See the Arabic Catalogue, p. 96b.

The *Makhzan al-islām* was written with the special object of refuting the heretical teaching of Bāyazīd Anṣārī, the son of ‘Abd Allāh, a learned Afghan of the tribe of Varmud, who lived in the district of Kaniguram on the borders of Kandahar. Bāyazīd had imbibed unorthodox religious beliefs by companionship with a Muḥid called Mullā Sulaimān. He took up his abode at Ningarhar, where he became the founder of the Roshaniyah sect. He was bitterly opposed by the orthodox Sunnīs, and more particularly by Ākhūnd Darwezah, who gave him the title of *Pir i tārik*, “the father of darkness,” whilst

he ascribes to himself that of *Pir i roshan*, “the father of light.”

Dr. Leyden has written a complete history of the life of Bāyazīd, and an account of the Roshaniyah sect¹—taken chiefly from the *Dabistān i mazāhib*—with remarks on the hostile attacks of Ākhūnd Darwezah. Speaking of the present work, he says: “The *Makhzan Afghānī*, of which he [*i.e.* Darwezah] is the principal author, is a miscellaneous compilation on the ritual and moral practice of *Islam*, composed in the *Pashtú* or *Afghān* language, in a style of measured prose. The texture of the work is of a very loose and unconnected nature; so that the different chapters of which it consists admit of easy transposition; a circumstance which has given rise to great diversity of arrangement and variety of readings.”

The *Makhzan al-islām* appears to have been originally composed by Darwezah in 9 sections, or Bayāns, with Persian prefaces, and an introductory chapter containing an exposition of verses from the Koran and Arabic prayers. It was subsequently enlarged by additional matter contributed by Karīmdād, the son of Darwezah, Mullā Aṣghar, the author’s brother, and Muḥammad ‘Abd al-Ḥalīm, the son of ‘Abd Allāh, and grandson of Darwezah. Finally the whole was compiled, revised, and re-arranged in its present popular form in A.H. 1024 (A.D. 1615)² by ‘Abd al-Karīm, another son of Darwezah. In the present copy this additional matter appears as a supplement at the conclusion of Darwezah’s eight Bayāns; in the following copies, and also in the manuscripts in the India Office Library,³ it is incorporated in the original work, with alterations, additions or abbreviations, and under various methods of arrangement.

¹ There appears to be some uncertainty as to the correct spelling of the name of this town. In Macgregor’s *N.W. Frontier*, vol. i., p. 532, it is spelt Nangrahar, and in Beale’s *Buddhist Records*, vol. i., p. 91, Nagarahara.

² See the *Khazinat al-aṣfiyā* of Ghulām Sarwar, Cawnpore, 1894, p. 471. Muḥammad ‘Abd al-Shakūr, the author of the *Tazkirah i ‘ulamā i Hind*, Lucknow, 1894, p. 59, calls him ‘Alī al-Khawwās.

¹ *The Rosheniah Sect and its Founder Bāyezīd Anṣārī*, Asiatic Researches, vol. xi., London, 1812.

² See the colophon to MS. no. 5.

³ *Catalogue of Persian Manuscripts* by H. Ethé, nos. 2632—38.

Contents :—

I. Foll. 2b—8a. The Sūrah Fātiḥah and Sūrah Ikhḷāṣ (Sūrahs 1 and 112 of the Koran), and Arabic prayers, with Pushtu versions of the same.

Begins : کل آغاز د نیک چار پنامه د حق [بهتر] دې بي مثل بي مانند دي [تر جمله] عقولون بر دې هر چار چه کړي [آغاز] د حق نوم ته پر یاد نه کړله اول

II. Foll. 8a—15a. Bayān I. A compendium of the Muhammadan belief, being a metrical paraphrase of the Bad' al-amālī, an Arabic Kaṣīdah by Sirāj al-Dīn 'Alī ibn 'Uṣmān al-Ūshī al-Farghānī.

The Persian preface begins with an Arabic preamble :—

الحمد لله الغني الذي افتقر الحيوانات بأسرهم الي التفهم بينهم من احوال ضمائرهم ثم احض الانسان بالافتقاد الي ذلك لكونه حاملا لوديعة تعالي والصلوة

The Pushtu paraphrase begins :—

پنځ-نامه د حق آغاز کړم اوس لدينه علم کلام دې رحمن الرحيم خداي دي بل چارم شي تمام
A lacuna occurs after fol. 9.

III. Foll. 15a—37a. Bayān II. A paraphrase of the Arabic Kaṣīdat al-burdah, a poem in praise of Muḥammad, by 'Abd Allāh Muḥammad ibn Sa'īd al-Būṣirī.

Persian preface begins : بیان دوم در تسهیل قصیده برده که جمله تصانیف امام همام رحمة الله عليه علي الدوام محمد بوصيري عليه الرحمة والغفران است

Pushtu begins : پنامه د حق بوايم چه د حق لبرکت پقيامت م بخړ و شي د رسول ثنا بوايم څو پيماويل شين

IV. Fol. 37a—48a. Bayān III. An account of 72 unorthodox sects, with particulars of the heretical tenets of each.

Persian preface begins : بیان سیوم اندرانکه چون

ملتها باطله بهفتاد دو گروه رسیده و هر کدام ایسان بیک اعتقادي از مذهب سنت و جماعت جدا شده اند

Pushtu begins : د هر څيز اصل ثابت دي څك نوم باند رغيري هم يعقل را كېووړي

V. Fol. 48a—58b. Bayān IV. An abstract of the *Khulāṣah* of Luṭf Allāh Kaidānī, an Arabic manual of instruction on ceremonial ablutions and prayer, in eight Bābs.

Begins : بیان چهارم در تيسير آوردن خلاصه کيداني تا بر جمله عوام الناس از افغانان او اسهل آيد و هر کس از و بهره ديني برسد . . . بسم نام الله خداي دي کارساز د کل عالم دي د بندگان رحمن مهربان دي

VI. Foll. 58b—76a. Bayān V., divided into three Faṣls.

Faṣl 1. A translation of four articles of belief (عقیده) from the Arabic of Zīyā al-Dīn Imām Muḥammad Shāmī.

Begins : بیان پنجم مشتمل بر سه فصل اول در ادا کردن بعضي عقاید هاي که از عقیده ضياوالدين امام محمد شامي منقول گردانیده بالفاظ افغاني آورده تا افغانانرا فايده کلي باشد * عقیده اول کند څوک د و پوښتين چه ايمان لشریعت لاسلام لاحسان سره څه دي

Faṣl 2. A translation of an Arabic treatise by Najm al-Dīn 'Umar ibn Muḥammad al-Nasafī on heretical sects, in twelve Firkahs.

Persian preface begins : فصل دوم اندرانکه حضرت شيخ امام الانام مفتي الجن مولانا نجم الملة والدين عمر النسفي رحمة الله عليه الرحمة در رساله خود آورده است

Pushtu translation begins : امام عمر نسفي هسي ويلي مبرهن دي چه صوفيان د حق دوستان دي هم د زړه په پاك کردن دي

This section has been printed in the "Gulshan i roh," pp. 135—140, and in Dorn's "Chrestomathy," pp. 24—33.

Faṣl 3. A treatise on the correct reading of the Koran.

Persian preface begins : فصل سیوم اندرانکه قرانرا از روی خواندن جهل و نادانی بلا ادای مخارج حروف و اعراب خواندن از منهیات است

Pushtu begins : د ښه خدای ثنا بوايم غوم توان وي تپايين چه قرآن ئي راستولي پرسول دي

VIII. Foll. 76a—92b. Bayān VI. An explanation of the correct interpretation of religious terms arranged according to the Arabic alphabet.

Persian preface begins : بیان ششم اندرانکه بعضي ملحدان درین ایام از حروفات تهجي چیز تقدیر می کرده و تاویل می نموده

Pushtu begins : الف اسم د الله دي لهکي مبرا دي هر چه پدا اسم مشغول شه هغه سالك الي الله دي

VIII. Foll. 92b—117b. Bayān VII. An exposition of the Sunnī belief, and religious observances, in 23 Nuktahs.

Persian preface begins : بیان هفتم در بیان نکات که بعضي چیزها که معتقدات مذهب سنت و جماعت را از دانستن آن ناچاري است بالفاظ افغاني آورده شود

Pushtu begins : د ایمان زده کول فرض پرادمیان چه ایمان نه پیژندين هغه د کافران

IX. Foll. 117b—135b. Bayān VIII. An account of Bāyazīd Anṣārī and his sons, up to the death of Jalāl al-Dīn, and the accession of Ahdad as head of the Roshaniyah sect. This chapter is written in Persian and also in Pushtu.

Persian begins : بیان هشتم در ذکر ملحدي که سبب شده است مر تالیف این کتاب را چنانکه در سرنامه کتاب گفته ایم بدان اي فرزند که عبد الله نام شخصی در حدود قندهار الح

Pushtu begins : داوري یاران پاک بني هسي ویلي لکه آخره زمانې شي گمراهان به پیدا کيږي پهر کلي

These eight Bayāns and introductory prayers comprise the original work of Ākhūnd Darwezah.

Ends : اکثر دین م جمع کړي دي پدا کښ بل غاړ د شي خلاصه لکه م فهم باند وکړ اي طالب په آخر چه م تمام کړ دي پمثل خزینه دي خلک ما ئي نامه مخزن الاسلام کړه

Appended to the work are two Persian epilogues, the latter containing notes on particular letters of the Pushtu alphabet. ‘Abd al-Karīm, the son of Darwezah, is stated in the colophon to be the compiler.

Colophon : مصنف را و جامع را بدعا ایمان یاد فرمایند و باید دانست که جامع این فقیر کثیر التقصیر عبد الکريم ابن مخدوم درويزه است

The following additional matter has been appended :—

X. Foll. 135b—152. Another alphabetical list of religious terms with explanations after the model of Bayān VI., by Karimdād, the son of Darwezah, to which is appended a supplement (ملحقات) by ‘Abd al-Ḥalīm, son of ‘Abd Allāh, and grandson of Darwezah, containing religious advice and an invective against the heretical teaching of Bāyazīd.

اي چه ته وائي طالب چه شهې به چرته : اوسي ځاي زړه دي ول نور ور خبر نه يم چه دا زړه به چرته اوسي

The alphabet is abridged ; the complete text will be found in the following copy. It extends as far as the letter ځ inclusive, followed by م and و. To it is added a portion only of ‘Abd al-Ḥalīm’s supplement, beginning with the letter ع (fol. 150b = fol. 158a of no. 4).

XI. Foll. 153—173. Articles of faith, and ceremonial observances, by Karimdād. A

lacuna occurs after fol. 152 of the concluding portion of 'Abd al-Ḥalīm's composition and the first part of this section. The following are the headings of the subjects extant in this copy :—

Fol. 153b. امنت بالله - وملايکه - وکتابه - ورسله -
والیوم الآخر - والقدر خیرة وشره - والبعث بعد الموت

Fol. 164b. در بیان واجبات اسلام
,, 165a. در بیان سنت اسلام
,, 165b. در بیان احکام شریعت
,, 165b. در بیان حیض و نفاس
,, 166b. در بیان مفسدات نماز
,, 168b. مخمس (للجمال) افغانی

3.

Or. 4234.—Foll. 150; 11 in. by $7\frac{1}{2}$; 14 lines, $4\frac{3}{4}$ in. long; 18th century.

[J. DARMESTETER.]

Another copy of the *Makhzan al-Islām*.

Begins :—

پنامه د حق آغاز کرم اوس لحق سر براز کرم
دي رحمان رحيم خداي دي د طاعت قدم بساز کرم

The introductory Arabic prayers are not in the same order as in the preceding manuscript. The second and third Faṣls of Bayān V.—here numbered Faṣls one and two respectively—are placed immediately after the Arabic prayers (foll. 6b and 12b). These are followed by Karīmād's composition on religious observances (art. xi. of the preceding), the different subjects having the following Persian headings :—

Fol. 19a. در بیان آداب مبرز رفتن واستنجا ممنوعه
ونواقص وضو
,, 20a. در بیان ممنوع و پاک کردن جامه
,, ,, در بیان شکننده وضو
,, 20b. در بیان تعداد ایام شهر شمسیه

Fol. 20b. در بیان تعداد اقدام شهر مذکوره
,, 21a. در بیان تسهیل آوردن مسله خزانه الفقه
از باب حیض و نفاس
,, 24b. در بیان استحاضه و احکام آن
,, 25b. در بیان نفاس و احکام آن
,, 29a. در بیان باسم سبکانه و تعالی در معانی
امنت بالله
,, 38a. در بین واجبات اسلام
,, 38b. سنت اسلام
,, ,, احکام شریعت
,, ,, مفسدات نماز
,, 40a. در بیان نماز جنازه
,, 40b. مخمس افغانی

The third and fourth Bayāns (foll. 65a and 73b) are termed Faṣls, and the fifth to the seventh are called Bābs. In Bayān V. there is a lacuna, after fol. 82b line six, of the concluding part of the second and the whole of the third article of belief (عقیده).

Karīmād's complete alphabet (art x. of the preceding) is appended to Bayān VII. (foll. 115a—129b), with the first few verses only of 'Abd al-Ḥalīm's supplement, to which is added a note in Persian stating that, forasmuch as an exposition of the letters ل, ق, ک, by Imām al-Dīn Bābā 'Abd al-Karīm was not known, the redactor, Muṣṭafā Muḥammad, bin Miyan Nūr Muḥammad, bin Imām al-Dīn 'Abd al-Karīm, bin Makhdūm Darwezah, had supplied the same to the best of his understanding, and had also written an exposition of the Āyat al-kursī, or "Throne-verse" (Sūrah ii. v. 256 of the Koran). The date and place of redaction are stated to be Islampur, A.H. 1112 (A.D. 1700). This interpolation by the grandson of 'Abd al-Karīm, the son of Darwezah, appears, however, to have been omitted by the scribe, as the last chapter, Bayān VIII. (unnumbered), follows immediately after the above statement.

The work concludes with the two epilogues, as in the preceding copy, but the name of Karīmdād appears, instead of that of 'Abd al-Karīm, as the redactor.

تمت هذه النسخة الميمونة المباركة :
الشريفة المخزن الاسلام بلسان الافغانية مصنفه شيخ المشايخ
درويزه قدس سره العزيز ومعلوم بادكه جامع تاليف اين
كتاب كريمداد بن مخدوم درويزه قدس الله سره العزيز
تمت تمام شد

The scribe has added to the work a collection of instructive verses from the poems of 'Abd al-Rahmān and Sher Muḥammad (foll. 145—150).

4.

Or. 396.—Foll. 176 ; 11 in. by 7 ; 14 lines, 4 $\frac{3}{4}$ in. long, well written, early 19th century.
[GEO. WM. HAMILTON.]

Another copy, similar in arrangement to the preceding.

The section containing Karīmdād's religious observances (foll. 21a—36b) is somewhat abbreviated. The portions coming after the confession of faith (امنت بالله), and the Mukhammas, are omitted.

To Karīmdād's alphabet (foll. 134b—157b) is appended the supplement (ملحقات) of Muḥammad Ḥalīm, the grandson of Darwezah, of which the first few verses only are found in the preceding copy.

The Persian portion of Bayān VIII. has been omitted.

The colophon is the same as in no. 2, the name of 'Abd al-Karīm appearing as the redactor.

5.

Add. 27312.—Foll. 290 ; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 10 and 12 lines, 3 $\frac{1}{2}$ in. long ; 18th century.
[DUNCAN FORBES.]

Another copy of the Makhzan al-islām.

Begins : کل آغاز د نیک چار پداه د حق بهتر
دي بي مثل بي مانند دي ترجمه عقولون بر دي

This copy begins with the second Faṣl of Bayān V., preceded by a few introductory verses. The Arabic prayers, which are usually placed first, come immediately before Bayān I. (foll. 63a—71a), after Karīmdād's religious observances (foll. 24a—63a).

Bayān III. (fol. 118b) is called Faṣl iii., and the fifth and sixth Bayāns are called Bābs.

Muḥammad Ḥalīm's supplement occurs in full (foll. 259a—272), appended to Karīmdād's alphabet, as in the preceding copy. A lacuna occurs after fol. 262.

The Persian portion of Bayān VIII. (fol. 272a) has been omitted.

It is stated in the colophon that 'Abd al-Karīm completed this redaction on Friday, the 21 Muḥarram, A.H. 1024, i.e. 20 February, A.D. 1615.

Colophon : بايد دانست كه جامع اين تاليف
فقير كثير التقصير عبد الكريم بن مخدوم درويزه است
قدس الله سره العزيز قد وقع الفراغ من جمعت هذا
التاليف واستكتابه يوم الجمعة في تاريخ احدي وعشرون
من المحرم الحرام في سنة الف واربعة وعشرون تمت
بالخير

Several folios, chiefly at the beginning and end of the volume, have been written by a later hand. There is a note on the margin of the first page stating that the manuscript was sold to Ṣāḥib Khān Marhaṭṭe on the 5th Jumāda I., A.H. 1186 (A.D. 1772) for four rupees.

6.

Or. 2831.—Foll. 151 ; 11 in. by 7 $\frac{1}{2}$; 15 lines, 5 in. long ; carefully written ; dated 5 Nov., 1874.
[REV. T. P. HUGHES.]

Another copy of the same work.

Begins : په نامه د حق آغاز کړم اوس له دي
علم کلام دي رحمن رحيم خداي دي بله چارم شي
تمامه

In this copy the Persian headings, and introductions to the different parts of the works, are entirely omitted. It begins with the Pushtu text of Bayān I., to which are added the Arabic prayers, and the two Faṣls of Bayān V., the third being placed before the second. These are followed by Karīm-dād's ceremonial observances and Mukham-mas with Pushtu headings.

Karīm-dād's alphabet (foll. 121b, line 9—143a) is not as extensive as in the two preceding manuscripts. Muḥammad Ḥalīm's supplement, and the two epilogues at the conclusion of the work, have been omitted.

The printed edition of Delhi, 1885 (?) agrees with this copy, except that the Persian portions and epilogues have been retained, but without stating the name of any redactor.

7.

Or. 4489.—Foll. 200 ; 11 in. by 7 ; 17 lines, 4½ in. long ; written about the 18th century.

[MAJOR H. G. RAVERTY.]

فوائد شريعت

Fawā'id i sharī'at.

A manual of Muhammadan religious obligations, in 82 chapters (*Bāb*). By Muḥammad Kāsim, Ākhūnd of Swat.

Begins : عجب نور وه پيدا شوي د سرور له خانه
[دانه] و افغان ت را ختلي د ترميز لپاک گان پر افغانو
[نوره شپه] گمراهي پر غلبه وه غوث قطب شيخ علي
[مثال د نورو]

Major Raverty states in the Introduction to his Grammar that the *Fawā'id i sharī'at* is "a very valuable work, written in the year A.H. 1125, A.D. 1713, by Ākhūnd Kāsim,

who was the chief prelate and the head of all the Muḥammadan ecclesiastics of *Hasht-nagar* and *Peshāwer*, which places, in those days, rivalled *Bokhārā* itself in learning."

In the prologue the author calls himself *Abū al-Kāsim ibn 'Abd Allāh*. The work has been frequently published at Delhi and Peshawar. Selections are printed in the "*Gulshan-i-roh*," and Dorn's "*Chrestomathy*."

Copyist : Haidar Shāh. تمت تمام شد من
يد حيدر شاه

8.

Or. 5888.—Foll. 61 ; 9 in. by 6 ; 11 lines, 3½ in. long ; written circa A.D. 1800.

[H. BEVERIDGE.]

رشيد البيان

Rashīd al-bayān.

A manual of instruction on religious duties, in verse. By 'Abd al-Rashīd.

Begins : پس لحمد له صلوت

دا رنگ وایم زه و تات

چه طلب د علم فرض دي

د دين علم لك فرض دي

په پوښتو مي دين بيان كړ

ستاده پاره مي آسان كړ

The work is written in simple language, suitable for the comprehension of women and children. It has frequently been published.

'Abd al-Rashīd states at the conclusion that he was the son of Sultān Ḥusain, of the Farrūkī sect of the Kuraishī clan, and a resident of Langarkot. His ancestors lived at Multan. He composed the work in A.H. 1169 (A.D. 1756).

Ends : چه مي غم د خاطر ورکه شه

لفکرونومي زره سپک شه

اوس سلام د وي يارانو

په جمله و مؤمنانو

II. HISTORY.

9.

Or. 2893.—Foll. 740 ; 13 in. by 8 ; 13 lines in a page ; dated Peshawar, April, 1885.

[REV. T. P. HUGHES.]

تاریخ مُرَصَّع

Tārīkh i muraṣṣa'.

A History of the Afghans. By Muḥammad Afzal Khān.

Begins : باسمك القدوس سبحان الله وبحمده پاكي
د هغه خدای تعالی لره چه زمام ټی د اختیار او د
اقتدار په قدرت کامله سره د خلقت انساني په جذاب
کردون اقتداري د بادشاهانو عالي تبارو سپارلي دي

Muḥammad Afzal Khān was the son of Ashraf Khān, and grandson of the famous Khushhāl Khān Khaṭak. When his father was betrayed by the machinations of his uncle Bahrām into the hands of the Moguls in A.H. 1095 (A.D. 1683), and sent as a state prisoner to the fortress of Bijapur, Afzal Khān was only 17 years of age, and unable to take his rightful position as head of the Khaṭak clan, but, after the death of his father in captivity in A.H. 1105 (A.D. 1693), he succeeded to the chieftainship.

The *Tārīkh i muraṣṣa'* contains a Pushtu translation of the *Makhzan i Afghānī*, otherwise called *Tārīkh i Khānjahānī*, a Persian history of the Afghans, written by Ni'mat Allāh in A.H. 1020 (A.D. 1611), described in the Persian Catalogue, p. 210*a*, *et seq.* Afzal Khān has added to his translation of this work a special account of the Yūsufzais, and an extensive history of the Khaṭak family, more particularly of his renowned grandfather Khushhāl Khān.

After a long preface, in which are intro-

duced several poetical compositions in Persian and Pushtu, the author divides the work into 3 Bābs and 7 Daftars (fol. 15*b*), to which is appended a *Khātimah*. The contents are as follows :—

Bāb I. Foll. 16*a*—23*a*. History of Mih-tar Ya'kūb Isrā'il Allāh (Jacob), from whom the Afghans trace their descent.

Bāb II. Foll. 23*a*—42*b*. History of king Tālūt (Saul), and an account of the migration of the Afghans to the mountainous country of Ghor, and the Sulaiman range.

Bāb III. Foll. 42*b*—65*a*. History of Khālid ibn Valid, to the end of the Caliphate of 'Umar.

Daftar I. Foll. 65*b*—118*b*. History of Sultān Bahlol Lodī, Sultān Sikandar Lodī, and Sultān Ibrāhīm.

Daftar II. Foll. 119*a*—237*a*. History of the reigns of Sher Shāh Sūr, Islām Shāh, and 'Ādil Shāh, called 'Adlī.

Thus far the *Tārīkh i muraṣṣa'* is only a translation of the first portion of Ni'mat Allāh's *Makhzan i Afghānī*. See Dorn's translation,¹ pt. i., pp. 1—184.

Daftar III. Foll. 237*a*—271*a*. An account of distinguished Afghan chiefs. This chapter also is translated from Ni'mat Allāh's history, but does not appear in Dorn's translation, which was made from a shorter recension of the Persian work. It contains an account of Khānjahān Lodī, Diler Khān, Bahādur Khān, Purdīl Khān, and Daryā Khān.

Daftar IV. An account of events which occurred at Kabul. This chapter is so described in the preface, but is not found in this or following copies of the work.

¹ *History of the Afghans*, London, 1836.

Daftar V. Foll. 271a—299b. An account of the migration of the Ghorī and Khakhī tribes from Kandahar to Kabul.

The historical events described in this and the following chapter were compiled by Afzal Khān from the *Tazkirat al-abrār* of Ākhūnd Darwezah, the *Tabakāt i Akbārī*, *Jahāngīr-nāmah*, and other Persian sources. Extracts from these two chapters will be found in the “*Gulshan i roh*” and “*Kalid i Afghānī*,” of which latter work there is an English translation by T. C. Plowden (Lahore, 1875). See also H. W. Bellew’s “General Report on the Yusufzais,” Lahore, 1864.

Daftar VI. Foll. 300—610b. The genealogy and history of the Khataks, with a detailed account of the principal events in the life of the author’s grandfather, Khushhāl Khān. His imprisonment in the fortress of Gwalior, and the accession of the emperor Aurangzeb are described in a *Tarjī‘band* poem (foll. 348—356). There are several other poetical pieces, also chronograms, in Persian and Pushtu.

Daftar VII. Foll. 610b—717b. An account of famous Afghan darweshes, and their miraculous powers.

The first part of the chapter is a translation of the third *Faṣl* of the *Makhzan i Afghānī*. See Dorn’s translation, Part ii., pp. 1—39. It contains short memoirs of 28 *Sarabānī*, 18 *Baṭānī* (also spelt *Paṭānī*), and 17 *Ghurghushtī* *Shaikhs*, with the omission of no. 8 in the translation.

The latter part (foll. 651—717) contains supplementary notices of other famous *Shaikhs*, mostly of the Khatak tribe. These are : *Ādam Banaurī*, *Abū al-Fath*, *Nasik Khatak Karlānī*, *Pir Sabāk*, *Shaikh Bahādur* and his son *Shaikh Raḥmkār Khatak Karlānī*, *Ākhūnd Muḥammad Chālāk*, *Miyān Jamīl*, *Miyān al-Hadād*, and *Rāwal Faḳīr*.

Khātimah. Foll. 717b—740. Genealogy of the Afghans in 3 *Faṣls*, viz: (1) the *Sarabānīs*, (2) the *Baṭānīs*, and (3) the *Ghur-*

ghushtīs. This also is translated from the *Makhzan i Afghānī*. See Dorn’s translation, Part ii., pp. 40—57.

Afzal Khān is also the author of *‘Ilmkhānah i dānish*, a Pushtu version of the *Fables of Bīdpāi*, translated from the Persian *‘Iyār i dānish* (see no. 52).

Ends: په سلسله کښ د افغان له وقت د حضرت خاله او قيس عبد الرشيد پټان په ذکر کښ د فرملي او د خطاني راغلي نه دي او گفتار د دوي صورت نه نيسي په دا چه نسب د پښتانه سلسله در سلسله دي گنجایش د غیر نشته

Copyist: Maulavī Muḥammad Ḥasan, of Peshawar.

Colophon: ډیر ډیر شکر او حمد هغه یو خدای لره چه . . . دا کتاب مستطاب یعنی تاریخ مرصع تصنیف د افضل خان . . . په قلم د مولوي محمد حسن په شهر د پشاور کښ په اته وېشتم تاریخ د میاشت د اپریل سنه ۱۸۸۵ . . . ښکلي شته

10.

Add. 26,336.—Foll. 247; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; well written, apparently in the latter part of the 18th century.

[WILLIAM ERSKINE.]

Another copy, containing the following incomplete portions of some of the chapters:—

Foll. 1—23. Daftar I. Fol. 71b 5—106a 11 of the preceding.

Foll. 24—59. Daftar II. Fol. 119a 9—162b 7.

Foll. 60—100. Daftar II. Fol. 163a 9—222b 10.

Foll. 101—131. Daftar VI. Fol. 387b 8—421b 9.

Foll. 132—203. Daftar VI. Fol. 502b 12—610b 4.

Foll. 204—217. Daftar VII. Fol. 610b 4—634b 13.

Foll. 218—235. Daftar VII. Fol. 691*b* 2—717*a* 10.

Foll. 236—243. *Khātimah*. Fol. 717*b* 5—731*a* 10.

Foll. 244—247. *Khātimah*. Fol. 734*b* 2—740, the end,

11.

Or. 4487.—Foll. 765; 13 in. by 7 $\frac{3}{4}$; 15 lines, 4 $\frac{1}{2}$ in. long; dated A.H. 1272 (A.D. 1856); bound in stamped leather.

[MAJOR H. G. RAVERTY.]

Another copy, agreeing with Hughes' copy, no. 9, but incomplete. The whole of the *Khātimah*, containing the genealogy of the Afghans, is wanting; the manuscript ending in the middle of the account of Rāwal Faḳīr, at the end of Daftar VII. on fol. 715*b* of no. 9.

Copyist: Nūr Muḥammad, of Kandahar.

The copy was made at Multan for Major Raverty, then Assistant Commissioner, and was completed in A.H. 1272, as stated in a pencilled note at the end.

The binder's name, Muḥammad Sa'īd, Pashāwarī, is stamped on the middle of each cover, with the date A.H. 1274.

12.

Or. 4231.—Foll. 124; 9 in. by 5 $\frac{1}{2}$; 15 lines, 3 in. long; 18th century.

[JAMES DARMESTETER.]

شاهنامه

Shāhnāmah.

A history in verse of Aḥmad Shāh Durrānī from his rise to power in the service of Nādir Shāh to the commencement of his campaign against the Marathas at Panipat. By Ḥāfiẓ.

Begins:

چه پادشاه دي د جهان	اول ثنا ده د سبكان
په خو قسم كه بيان	كه هزارمي شي زبان
كه گويا شي واړه دا	نه به شي له ما ادا
خه زيبا صورت له ...	چه خلقت كه له عدم

Contents: Praise of God, Muḥammad and his companions, fol. 1. Introduction, fol. 7*a*. Account of Nādir Shāh, fol. 12*a*. Departure of Chamkanī to Lahore, and death of Nādir Shāh, fol. 14*b*. Coronation of Aḥmad Shāh Durrānī, as king of Afghanistan (A.D. 1747), fol. 18*a*. Defeat and flight of Nawāb Nāṣir Khān, fol. 22*a*. March of Aḥmad Shāh to Lahore, fol. 25*a*. Nawāb Shāhnawāz Khān makes ready to oppose him, fol. 29*a*. Battle at Shāhlimār, near Lahore, fol. 31*b*. Arrival of the Moghul forces with the Wazīr Qamar al-Dīn Khān from Jahanabad, fol. 36*a*. Aḥmad Shāh assures himself of the fidelity of his chieftains, fol. 38*a*. March to Sirhind, fol. 41*a*. Battle at Sirhind (A.D. 1748), fol. 43*a*. Arrival of Nawāb Mu'īn al-Mulk as governor of Lahore on the death of his father at the battle-field of Sirhind, fol. 49*b*. Alliance with the Emperor of Delhi, brought about by the intervention of Nawāb Mu'īn al-Mulk, fol. 54*b*. Return of Aḥmad Shāh to Kabul, fol. 59*a*. Battle with Nawāb Mu'īn al-Mulk, fol. 62*b*. Sack of Delhi (A.D. 1756), fol. 75*a*. March to Jainagar, fol. 77*a*. March from Anupshahr towards Shahdara, fol. 86*b*. Crossing the river Jumna, fol. 90*a*. Nawāb Najīb al-Daulah opposes the Maratha forces at Panipat, fol. 92*b*. Despatch of Bāhū Ādam to Najīb al-Daulah, fol. 96*a*. Stoppage of grain supplies to the Marathas, fol. 97*b*. Aḥmad Shāh opposes the Marathas at Panipat, fol. 100*b*. *Khātimah*, fol. 121*b*.

The poem bears the date A.H. 1172, *i.e.* A.D. 1759-60, and was therefore written during the continuance of the wars with the Marathas, in which they were finally defeated at Panipat in January 1761. This manuscript appears to be the author's autograph, and has many corrections, and additional verses on the margin.

For an account of the life of Aḥmad Shāh, see *Tawārīkh i Khwūrshīd i Jahān*, by Sher Muḥammad Khān, Lahore, 1894, p. 148; also *Tārīkh i Sultānī*, by Sultān Muḥammad Khān, Bombay, 1298 (1881).

Ends:

شاهنامه مي شوه منظوم په کاغذ باندې مرقوم
ایما حافظ طوطي زبانه ژبه بند کړه له بیانه
په دا ختم کړه گفتار په تنظیم مکړه اشعار

13.

Or. 4488.—Foll. 152; 12 in. by $7\frac{3}{4}$; 15 lines, $4\frac{1}{2}$ in. long; neatly written, dated 26 July, 1864. [MAJOR H. G. RAVERTY.]

تواریخ حافظ رحمت خانی

Tawārīkh i Hāfiz Rahmatkhānī.

A history of the Yūsufzai Afghans. By Pir Mu‘azzam Shāh.

سپاس و ستایش مالک الملکی که کنکره :
قصر کبریای جلالت رفیعتر از آنست که کمند او هام
خواص و عوام بدانجا تواند رسید و فضایی بیدای کمالش
وسیعتر از آنست که مرغان اولی اجنکه نفس فلکی
و عقول ملکی بدانجا رخت تواند کشید

The author states in a Persian preface that he was the son of Pir Muhammad Fāzil, a resident of the village of Pir Sahbāk in the Peshawar District, and in the service of Hāfiz Rahmat Khān, the Rohilla chieftain (who died A.H. 1188, i.e. A.D. 1774). His royal master chanced to see a manuscript copy of the *Tawārīkh i Afāghinah*¹ in the library of Khān Bahādur Khān, an Afghan of the Ghoriakhel, Dā’ūdzaī, at Shahjahanpur (Delhi). In it was a history of the Khakhī and Ghorī clans, with a special account of the Yūsufzais, written in Pushtu mixed with Persian, after the style of the *Tazkirah of Ākhūnd Darwezah* (i.e. the *Makhzan al-islām*). Pir Mu‘azzam Shāh, at the command of Hāfiz Rahmat Khān, re-wrote that history in an easier and more readable style.

¹ By Husain Khān Afghān, written about A.D. 1622. See Ethé’s *Catalogue of Persian MSS. in the India Office*, no. 581, p. 233, also Rieu’s *Catalogue*, p. 230a.

The work is divided into seven chapters (Maḳām). The date of composition, A.H. 1181, i.e. A.D. 1767-68, is given in a concluding poem.

1. Fol. 4a. The original habitation of the Khakhī and Ghorī clans, their settlement in the country of Kabul, and disagreements with the governor, Mirzā ‘Ulugh Beg.

2. Fol. 22b. Migration of the Yūsufzais to Peshawar, battles with the Dalazāks, the conquest of the Doab, and Bajawar, and occupation of the city of Hashtnagar.

3. Fol. 49b. Invasion of Swat under the leadership of Malik Aḥmad, and the advance of the Emperor Bābar for the subjugation of the Yūsufzais.

4. Fol. 85a. The settlement of the Gāgi-ānīs in the Doab, the arrival of Bābar Shāh from Kabul at Peshawar, and his defeat of the Dalazāks.

5. Fol. 97a. The wars between the Gāgi-ānīs and the Dalazāks.

6. Fol. 113b. The division of the conquered territories amongst the various clans, made under the direction of Shaikh Malī; the death of Shaikh Malī and Malik Aḥmad; the succession of Khān Kajo to the chieftainship, and the commencement of a feud with the Ghoriakhel.

7. Fol. 134b. The expedition of the Yūsufzais against the Ghoriakhel, their defeat and the occupation of their lands by Khān Kajo.

The work is stated in the colophon to have been composed by Miyān Mu‘azzam Shāh during the rule of Muhammad ‘Azīm Allāh Khān, the son of Dilāwar al-mulk ‘Izzat al-daulah Dūndī Khān Bahādur Bahrām i jang.

Copyist: Mirzā Muhammad Ismā‘il, of Kandahar.

کاتب الحروف میرزا محمد اسماعیل قندهاری

بتاریخ ۲۶ ماه جولائی سنه ۱۱۸۱

III. LEXICOGRAPHY.

14.

Or. 4490.—Foll. 724; 12½ in. by 8; 17 lines, 4½ in. long; written on European paper stamped on the corner “Rolland Freres, Bordeaux.” [MAJOR H. G. RAVERTY.]

رياض المحبت

Riyāz al-maḥabbat.

A Pushtu grammar and vocabulary, written in Persian. By Nawāb Maḥabbat Khān.

Begins: ستایش بیکران و نیایش فراوان نخل
بندی را باید که حدایق جهان را بکلهائی برقلمون و
نهال هاء کونان کون آراستکی و پیراستکی بخشید الخ

Maḥabbat Khān was the eldest son of Ḥāfiẓ Raḥmat Khān, the famous Rohilla chieftain, who died in battle in A.H. 1188 (A.D. 1774). He composed this work for Sir Charles Barlow in A.H. 1221 (A.D. 1806), whilst living in retirement at Lucknow as a pensioner under the British Government. He has also written three Dīwāns, one in Persian, one in Hindustani, and one in Pushtu, and also a Hindustani Maṣnawī, entitled *Asrār i maḥabbat*, containing the story of Sassī and Pannū. See Sprenger's Cat., pp. 251 and 620, Garcin de Tassy's Litt., vol. ii., p. 349, and Ethé's Persian Cat., no. 2452.

The author's younger brother Ilahyār Khān has written a similar work, called ‘Ajā’ib al-lughāt (no. 15), in the preface to which he states that Maḥabbat Khān died in A.H. 1223 (A.D. 1808).

The work is divided into two chapters (Bāb). The first (foll. 6a—595a) treats of

the conjugation of Pushtu verbs, in alphabetical arrangement; the second (foll. 595a—724) contains a dictionary of Pushtu words, explained in Persian.

A Persian chronogram at the end gives the date of composition, A.H. 1221, expressed by the phrase نو نسخه محبت

این تحفه نسخه نو تصنیف شد چو از من
آمد ندا زهر سو صد آفرین و رحمت
اتمام سال انرا هر که ز غیب جستم
تاریخ گفت هاتف نو نسخه محبت

15.

Or. 399.—Foll. 274; 10¾ in. by 6¼; 17 lines, 3¾ in. long; written in Nestalik; dated Rajab A.H. 1234 (A.D. 1819).

[GEO. WM. HAMILTON.]

عجائب اللغات

‘Ajā’ib al-lughāt.

A Hindustani-Pushtu dictionary explained in Persian. By Ilahyār Khān, son of Ḥāfiẓ Raḥmat Khān. See the Persian Catalogue, p. 517a.

Begins: الحمد لله... بعد ستایش جناب کبریاي
جل و علي و درود بر خواجه انبيا عليه من الصلوات
افضلها و مناقب خلفاء راشدين و جميع اصحابه و تابعين
رضوان الله تعالى عليهم اجمعين ميکويد بنده کنه کار الخ

The work is preceded by a Muḥaddimah containing notes on Pushtu grammar (fol. 4b). The dictionary is divided into 28 Bābs, beginning at fol. 11b. The Hindustani words

appear first, followed by the Pushtu, with their Persian and Arabic equivalents. The different languages are indicated by the letters ا, پ, ف, and ع written in red ink over the words.

The work concludes with five chronograms expressing the date of composition, *i.e.* A.H. 1228 (A.D. 1813). The first, in Hindustani, and the third, in Persian, are by Muḥammad Ibrāhīm Khān, Farḥat; the second, in Pushtu, with a Persian translation, is by the author; and the last two, one in Persian, the other in Arabic, are by Maulavī Gul Muḥammad.

Copyist: Ghulām Ḥusain.

16.

Or. 4491.—Foll. 223; 12 in. by $7\frac{1}{2}$; 17 lines, $5\frac{3}{4}$ in. long; written in Nestalik; dated Safar, A.H. 1271 (A.D. 1854).

[MAJOR H. G. RAVERTY.]

Another copy of the 'Ajā'ib al-lughāt.

Copyist: Sharaf al-Dīn, Multānī.

17.

Add. 26,582.—Foll. 146; $13\frac{1}{4}$ in. by 8; written on European paper with various watermarks, from 1803 to 1805.

[WILLIAM ERSKINE.]

A collection of linguistic notes, of which the following relate to Pushtu:—

1. Foll. 1—10. Notes on Pushtu grammar, including a summary of the contents of the Rashīd al-bayān of 'Abd al-Rashīd (*see* no. 8), under 63 subjects (fol. 5).

2. Foll. 11—19. Specimens of Pushtu literature, written in Roman characters, with notes, taken from the Dīwān of Raḥmān, a Pushtu version of the Hindi Story-teller, and the Makhzan al-islām of Ākhūnd Darwezah (no. 2).

3. Foll. 20—22. An extract from the Makhzan al-islām, and Ghazals of 'Abd al-Raḥmān, written in Pushtu characters.

4. Foll. 23—26. Pushtu vocabulary, with transliterations, and occasional translations.

5. Foll. 27-28. A list of a few Pushtu verbs, paradigm of the verb ويل "to speak," and the Pushtu alphabet.

IV. POETRY.

18.

Or. 4496.—Foll. 25; $13\frac{1}{2}$ in. by $7\frac{1}{2}$; 15 lines, $4\frac{1}{2}$ in. long; written in the 19th century.

[MAJOR H. G. RAVERTY.]

ديوان ارزاني

Dīwān i Arzānī.

The poems of Mullā Arzānī.

Begins: ته الف کوز ته يا

فقیـر راوړه بي ریا

اول دفتر به وکنیم
په نامه د کبریا
د بل چا صفت په سوکرم
لکه نقش د بو ریا
حق له شش جهت پاک دي
بي پایان لوي دریا

The manuscript comprises 49 odes, arranged in alphabetical order. Major Raverty states in a note attached to this volume: "This Mulla was the literary assistant of the

notorious Bāyazīd Anṣārī . . . The Akhūnd Darwezah says respecting him : Arzānī, the poet, was one of three brothers of the Afghān tribe of Kheshkī; Arzānī, 'Umar and 'Alī. They came into these parts from Hind, and there they had already become tainted with heresy ; and when in this part they met with Bāyazīd Anṣārī they became perfect infidels like himself. Arzānī was an eloquent poet, and a man of quick intellect ; and he turned all the tenets of the new faith into poetry, and the poems were inserted in Bāyazīd's book."

19.

Or. 4228.—Foll. 118 ; $8\frac{1}{2}$ in. by 6 ; 15 lines, $3\frac{1}{2}$ in. long ; dated A.H. 1101 (A.D. 1690).

[J. DARMESTER.]

ديوان ميرزا

Dīwān i Mīrzā.

The poetical works of Mīrzā Khān Anṣārī.

Begins : نن به وكرم خو اوصفت

د مـوـاـي لارادت

هر فعل چه ئي ويښي

خالي ندي لـحـکـمـت

پر احمد ترول قران شه

چه سل خورلس ئي صورت

شپږ زره په شمارة دي

شپږ سو شپږ شپيته آيت

ديرش ئي سپـاـر دي

خورلس ئي سجده لتلاوت

ديرش ئي دي حرفون

بيا ئي خورلس روايت

Mīrzā Khān Anṣārī was a descendant—probably a grandson—of Bāyazīd Anṣārī, commonly called Pīr i roshan, the founder of the Roshaniah sect, and flourished in the middle of the 17th century. See Raverty's

"Selections from the Poetry of the Afghans," London, 1862, pp. 51—55.

The author of the Dabistān i mazāhib¹ states that Mīrzā was the son of Nūr al-Dīn, Bāyazīd's third son, and that he lived in the reign of Aurangzeb, and was killed at Daulatabad.

The odes are collected together in two parts, in the first of which (foll. 1—32b) they are not in the same strict sequence of alphabetical arrangement as in the second part. There are several additional poems on the margin, and Persian annotations.

A selection from Mīrzā's poems has been printed in the "Gulshan i roh," pp. 119—132, and in Dorn's "Chrestomathy," pp. 285—303.

Copyist : Muḥammad Muḥsin, son of Mullā Aḥmad Kuraishī.

Colophon : تمت تمام شد کتاب دیوان افغاني
میرزا کاتب فقیر حقیر کثیر التقصیر محمد محسن ولد
ملا احمد قریشي . . . تمام در وقت چاشت روز سه
شنبه سنه ۱۱۰۱

20.

Or. 4497.—Foll. 139 ; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 lines, 4 in. long ; written apparently in the beginning of the 18th century.

[MAJOR H. G. RAVERTY.]

Another copy.

This copy agrees with the preceding, except for occasional alterations in the arrangement of the odes. It was written by Mullā Kamāl for Muḥammad Naṣīr Allāh Khān.

Colophon : کتاب دیوان مرزاجي براي عاليجا
رفيعجاگاه عمدة الخرائين العظام میان محمد نصير الله
بدستخط ملا کمال تحریر یافت

¹ Lucknow edition, A.H. 1299 (A.D. 1877), p. 311.

Some Arabic verses are scribbled on the last folio by another hand, and a note of the birth of a son of K̲unbar 'Alī Khān in the beginning of Rabi' I., A.H. 1126 (A.D. 1714).

21.

Or. 2803.—Foll. 118; 11½ in. by 7¼; 15 lines, 5¼ in. long; dated A.D. 1881.

[REV. T. P. HUGHES.]

Another copy.

The odes in this neatly-written copy are arranged quite differently from those in the two preceding manuscripts. There is no attempt at any regular alphabetical arrangement. The first ode (*radīf* لا, see fol. 116a of the preceding) begins:—

يو عجب عزت عز د علا
چه موندې شي د باطن له فضلا
د کامل د تلقين هسي زنگ هنردې
چه ټي نابود غېري مځو شي بلا

Mr. Hughes has appended the following note: "Mirza Khan Ansari. One of the earliest of Afghan Poets. He is supposed to have lived in Tirah, a valley in the Peshawar Frontier. The date is uncertain, but is supposed to have been about A.D. 1600. All Afghan scholars admit that the language of his poem is very ancient, and there is a free use of Sanscrit words. Mirza is supposed to have been descended from Pir Roshan, but this is uncertain."

Colophon: تمام شويو دويم تاريخ د اگست سنه
اتلس سوه يوا تيا عيسوي کښ مطابق د پنجې د ماه
رمضان سنه دولس سوه اوو نوي محمد کښ په وخت
د اوو بجې د ورځ

22.

Or. 4229.—11 in. by 6; 17 lines, 4 in. long; with ruled margins, well written, apparently in the 18th century. [J. DARMESTER.]

ديوان خوشحال خان

Dīwān i Khūshhāl Khān.

The poetical works of Khūshhāl Khān.

Khūshhāl Khān, the celebrated chieftain of the Khaṭak tribe of Afghans, son of Shāhbāz Khān, was born A.H. 1022 (A.D. 1613), during the reign of the emperor Shāhjahan. Some time after the accession of Aurangzeb (A.D. 1658), Khūshhāl was imprisoned in the fortress of Gwalior, through the machinations of Amīr Khān, Sūbedār of Kabul, and others. Many of his poems were written during his seven years' captivity. On his release he carried on a successful warfare with the Moguls for several years. At length he resigned the chieftainship of the Khaṭak tribe in favour of his eldest son Ashraf, hoping to end his days in peaceful retirement; but, owing to family feuds created by Bahrām, another of his sons, he took refuge in the country of the Afrīdis, and died there A.D. 1691, in the 78th year of his life.

These particulars are taken from a sketch of the life of this famous warrior-poet by Major Raverty in his "Selections from the Poetry of the Afghans." The same author states in the introduction to his Pushtu grammar that Khūshhāl "was a most voluminous writer, and composed no less (it is said by his family) than three hundred and sixty works, both in the Afghān and the Persian language."

The poems are divided into four parts, as in the edition lithographed at the Peshawar Jail Press, A.D. 1869, under the superintendence of Dr. H. W. Bellew.

I. Foll. 3b—65a. A Dīwān poem.

Begins: اي چه خيال کر په دنيا

دنیا څه ده بي وفا

که د يو زمان زړه ښه کا

بيا د زر کا پسه ژړا

II. Foll. 65b—306. A second Dīwān poem.

Begins :

صورت گر چه ښه صورت په ديوال ساز کا
کل عالم ئي په صفت زبان دراز کا
د هغه نقاش په صنع نظر نکا
چه له څه څاڅکي نه دا نقش و طراز کا

III. Foll. 307—381. A third collection of odes.

Begins :

جکي جکي نفس ډير د رپسي ولاړم
ته هم څخو اوس پمپسي روان شه
چه دوي هغه خوازه مي و تا درکړه
د تروو د تر خروم منز چشان شه

IV. Foll. 382—511. A collection of Rubā'is.

Begins :

که واره خلق ثنا د خدای کا
څوک به ئي کوم ثنا پڅائي کا
ثنا ئي ډيره ده تر حساب تيره ده
څوک به ئي کوم ثنا به پڅائي کا

Copyist : Muḥammad 'Ālim, Kashmīrī.

Colophon : تمت الكتاب بعون ملك الوهاب
ديوان خوشحال خان خټک بيد فقير الحقير محمد
عالم کشميري سمت تحرير يافت

23.

Or. 4492.—Foll. 262 ; 13½ in. by 8 ; 15 lines, 4½ to 5 in. long ; fairly well written on thin paper, stamped "Rolland Freres, Bordeaux, 1855."

[MAJOR H. G. RAVERTY.]

ديوان خوشحال

A copy of the second Dīwān of Khūshḥāl Khān.

Begins :

صورت گر چه ښه صورت په ديوال ساز کا
کل عالم ئي په صفت زبان دراز کا
د هغه نقاش په صنع نظر نه کړ
چه له څه څاڅکي نه دا نقش و طراز کا

The odes are not in the same order as in the printed edition. Appended are a few Mukhammas, Musaddas, Tarkīb-band and other short verses. There are numerous corrections throughout, apparently made by Major Raverty.

Colophon : تمت تمام نسخه ديوان خوشحال خان
خطک بزبان پشتو بتاريخ اول شهر محرم الحرام زيور
اختتام پوشيده فقط الخ

24.

Or. 2800.—Foll. 119 ; 11 in. by 7½ ; 15 lines, 5 in. long ; well written on European paper water-marked "Smith & Meynier, Fiume," and "C. Millington, London, 1869" ; dated A.D. 1873. [REV. T. P. HUGHES.]

ديوان هجري

Diwān i Hijrī.

The poems of Ashraf Khān Khaṭak, who is called Hijrī.

Begins :

د بوسي وعده هميش يار په فردا کا
خما زړه کله باور په دا وينا کا
چه هوس کا نن د گانده په کارونه
عاقلان په هغه کس پوري خندا کا
يار آگه نه دي د دهر له نيرنگه
لا رښتيا په زړه کښ نه لري دغا کا

Ashraf Khān, the eldest son of Khūshḥāl Khān Khaṭak, was born in A.H. 1044 (A.D. 1634). He succeeded his father in the chieftainship of the Khaṭak tribe in A.D. 1681.

Two years afterwards his brother Bahrām betrayed him into the hands of the emperor Aurangzeb, who imprisoned him in the fortress of Bijapur, where he died in A.H. 1105 (A.D. 1693), in the 60th year of his age.

Most of his poems were written during his imprisonment, the author taking the *Takhalluṣ* *Hijrī* or the "Exile." Mr. Hughes states in a note appended to this volume that this copy of Ashraf *Khān*'s poems was made, under his superintendence, "from an original manuscript in possession of Afzal Khan of Jamalghari in the Peshawar district, a direct descendant of the author."

The odes are alphabetically arranged, and are followed by a few *Mukhammas*, a number of *Rubā'īs*, and five chronograms on the death of *Khushhāl Khān*, of which four are in Persian. A selection from the *Diwān* has been printed in the "*Gulshan-i-roh*," and an English translation of the same in Raverty's "Selections," pp. 249—267.

Copyist: *Ghulām Jilānī*, of Peshawar.

Colophon: تمت تمام شه به تاریخ د شپږم د ماه
جنوري سنه ۱۸۷۳ عيسوي په دستخط د فقير غلام
جیلانی پشاورى عفی عنه

25.

Or. 2802.—Foll. 108; $9\frac{1}{4}$ in. by 6; about 15 lines, $4\frac{1}{4}$ in. long; written in the 19th century. [REV. T. P. HUGHES.]

ديوان د عبد القادر خان

Diwān i 'Abd al-Kādir Khān.

The *Diwān* of 'Abd al-Kādir *Khān Khaṭak*. Begins:

ساقی پاخه پیاله را کره پانر بید کا
د بهار د راتلو باغ و ته نوید کا
ستا په میو کښ نشا د یکرنگي ده
چه تر فهم ئي یکرنگ سیه سفید کا

د رقیب خاطر به ولي لکه ینغ شي
که یار منغ را ته ښکا لکه خورشید کا

'Abd al-Kādir *Khān*, the son of *Khushhāl Khān Khaṭak*, and younger brother of Ashraf *Khān*, was born in A.H. 1063 (A.D. 1653). When Ashraf *Khān* was betrayed into the hands of the Moguls, and was exiled by Aurangzeb to the fortress of Bijapur in A.D. 1683, 'Abd al-Kādir claimed the chieftainship; but his nephew Afzal *Khān*, the son of Ashraf, was elected by the tribe as the hereditary ruler, and by his order 'Abd al-Kādir and many other members of the family were put to death, in order that he might get rid of all rival claimants. The date of his death is uncertain.

'Abd al-Kādir's poems are full of *Ṣūfī* mysticism, and very popular among the Afghans. He is also the author of a translation of the Persian poem *Yūsuf Zulaikhā* of *Jāmī*, written in A.H. 1112 (*see* no. 48), and of translations of Sa'dī's *Gulistān* (nos. 46 and 47) and *Būstān*. Major Raverty states that he is commonly reputed to have been the author of about sixty different works.

Mr. Hughes has appended a note to the present copy, dated Nov. 21, 1884, in which he states that it was made under his superintendence from a manuscript in the possession of Afzal *Khān* of Jamalgarhi in the Peshawar District.

The odes in the *Diwān* are arranged in alphabetical order, and are followed by a number of *Rubā'īs* and *Mukhammas*.

26.

Or. 4232.—Foll. 77; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 13 lines, $4\frac{1}{2}$ in. long; written apparently in the 18th century. [J. DARMESTER.]

Another copy.

This copy is imperfect at the commencement and end. The poet's *Rubā'īs* and some

of his Mukhammas are written before the Dīwān poem, which begins on fol. 7a.

The following poems by other authors are appended to the Dīwān (foll. 62-77):—

1. Fol. 62a. Ghazal by Faiz Muhammad.
2. „ 62b. Ghazal by Ashraf.
3. „ 62b. Ghazal by Faḳīr Afzal.
4. „ 63a. Mukhammas by Ṣadr Khān, Khataḳ.
5. Foll. 65a. Mukhammas by Khushḥāl Khān, Khataḳ, in two parts. The first part is erroneously headed دیگر مخمس صدر خوشحال. The poems in this collection will be found in the Dīwān of Khushḥāl, Peshawar edition, 1869, pp. 463—467.
6. Fol. 68a. Ghazal by Nawāb ‘Alī Muhammad Khān.
7. Foll. 69a. Ghazal by Miskīn.
8. „ 70a. Elegy on the death of Nawāb ‘Alī Muhammad Khān, by Muhammad Kāzīm Khān, Khataḳ. The date of the death of the Nawāb is given as A.H. 1162 (A.D. 1749).
9. Foll. 72a. Mukhammas by Saiyid ‘Abd al-Ṣamad, Pīrādah.
10. Foll. 75a. Mukhammas by Ḥāfiẓ Raḥmat Khān.

27.

Or. 393.—Foll. 134; 10¼ in. by 6¾; 14 lines, 5½ in. long; written about the end of the 18th century. [GEO. WILLIAM HAMILTON.]

ديوان رحمان

Dīwān i Raḥmān.

The poetical works of ‘Abd al-Raḥmān.

Begins:

هسي ياد ئي هميشه مدام خما
چه اوراد ئي په هر صبح شام خما
هر کلام چه بي دستا ليد وكرم
سل تو بي دى پهغه کلام خما

Mullā ‘Abd al-Raḥmān, commonly known as Raḥmān, is perhaps the most popular of Afghan poets, and is said to have flourished during the reign of the emperor Aurangzeb (A.D. 1658—1707). Major Raverty says of him¹: “Raḥmān belonged to the Ghorīah Khel clan or subdivision of the Mohmand tribe of the Afghāns, and dwelt in the village of Hazār-Khānī, in the *tapah* or district of the Mohmands, one of the five divisions of the province of Peshāwar. He was a man of considerable learning, but lived the life of a Darwesh, absorbed in religious contemplation, and separated from the world.”

The Rev. T. P. Hughes has supplied some notes on the poet in his copy of the Dīwān (no. 29), in which he says that ‘Abd al-Raḥmān “belonged to the Ibrahīm Kheyl of the Momunds. He was a native of the village of Bahadur Kilai,” but resided for some time at Hazarkhani, and is buried there. “His date is uncertain, but supposed to be about A.D. 1613 to 1690.” He is said to have been a young man when Khushḥāl Khān was an aged chieftain.

The odes of Raḥmān are arranged in this and two following manuscripts in the form of two separate Dīwān poems, and are so printed in the various Delhi editions, and in Mr. Hughes’ edition of Lahore, 1877; but in the Bombay edition of 1883, as also in Major Raverty’s manuscript (no. 30), they are all collected together in alphabetical order.

In this copy the first Dīwān is the second in the printed editions. There is some variation in the sequence of the odes, the first being the seventh in Hughes’ edition. Appended (fol. 74b) is a poem in praise of Khushḥāl Khān Khataḳ, which does not appear to have been printed, and does not occur in any of the following copies of this work. There are several pencilled emendations.

¹ *Selections from the Poetry of the Afghans*, p. 1.

Copyist : Saiyid Ghulām 'Alī of Sonpat.

Colophon : تمت تمام شد دیوان عبد الرحمن
بوقت سپهر از خط خام سید غلام علی ساکن سونپت

28.

Or. 2829.—Foll. 164; 11¼ in. by 7¼; 13 lines, 5 in. long; written on European paper water-marked "Moiniers, 1859," and "Williams Kent, 1859"; dated the 17th June, 1861.

[REV. T. P. HUGHES.]

Another copy.

The arrangement of the two Dīwāns agrees with that of the printed edition of Lahore, 1877.

Copyist : Mirzā Ismā'īl.

Colophon : تمت تمام شد کتاب مستطاب دیوان
عبد الرحمن بزبان افغانی بدستخط حقیر میرزو اسماعیل
... [?] هشتم ماه ذلحجه سنه ۱۲۷۷ مطابق هفدهم جون
سنه ۱۸۶۱

29.

Or. 2830.—Foll. 139; 11 in. by 7½; 15 lines, 5¼ in. long; excellently written on European paper water-marked "Smith & Meynier, Fiume"; dated the 15th May, 1872.

[REV. T. P. HUGHES.]

Another copy.

This copy agrees with the preceding manuscript. Mr. Hughes says in a note appended to the volume dated Dec. 18th, 1884: "This manuscript is a very careful collation from a number of manuscripts by the poet Ahmad of Hashtnaggar, carried on under the careful superintendence of the Rev. T. P. Hughes, and is supposed to be the only carefully collated manuscript in existence. It was written by the calligraphist Gholam

Jalani, May 15th, 1872." There are also a few notes regarding the author written by Mr. Hughes on March 26, 1883.

Colophon : تمام شد په تاريخ د غلورم د ماه می
سنه ۱۸۷۲ عیسوی په دستخط د فقیر حقیر غلام جیلانی
پښاوری

30.

Or. 4493.—Foll. 111; 13½ in. by 8; 18 lines, 5½ in. long; beautifully written on European paper water-marked "Smith & Son, 1850," and "T. H. Saunders & Co., 1850"; dated A.H. 1271 (A.D. 1854).

[MAJOR H. G. RAVERTY.]

Another copy.

In this copy the odes, which appear as two separate Dīwāns in the preceding manuscripts, are arranged together in alphabetical order in one volume, as in the Bombay edition of 1883.

Copyist : Sirāj al-Dīn, Multānī.

Colophon : تمت تمام شد کتاب دیوان عبد الرحمن
افغانی بتاريخ هشتم ماه صفر المظفر سنه ۱۲۷۱ دستخط
نیازاکین سراج الدین ملتانی

31.

Or. 4501.—Foll. 93; 8¼ in. by 6; 15 lines, 3¾ in. long; written apparently in the 18th century.

[MAJOR H. G. RAVERTY.]

درومرجان

Durr ū marjān.

A Dīwān poem. By 'Abd al-Ḥamīd.

Begins :

الهي د محبت سوز و گداز را
پدا اور کښي د ستي سمندر ساز را
تن پرور بلبل د عيش کاند پگلو
پروانه لره پاور خما گداز را

که مي ناز کا يار پويار دوږو سترگو
 دا د عشق په ميخانه کښي د مجاز را
 چه نظر له ناتواني و چاته نکا
 د هغو بيمار و سترگو ناز و نياز را

'Abd al-Hamīd, called Hamīd, was a native of Mashukhel, a village near Peshawar, and flourished during the latter part of the 17th century, during the reign of the emperor Aurangzeb. His odes are arranged in alphabetical order, and are followed by a few Mukhammas. The Dīwān has been lithographed at Bombay in 1295 A.H. The "Gulshan i roh" contains a selection from his odes.

Hamīd is also the author of two romances translated from the Persian, viz.: Nairang i ishḳ, and Shāh ū gadā (no. 53). He is supposed to have died about the year A.D. 1732. See Raverty's "Selections," p. 85.

32.

Or. 4498.—Foll. 188; 8 in. by $5\frac{1}{4}$; 13 lines, $3\frac{1}{2}$ in. long; dated A.H. 1108 (A.D. 1696).

[MAJOR H. G. RAVERTY.]

ديوان نجيب

Dīwān i Najīb.

The poems of Najīb.

Begins :

جفا کاره بي وفا ده دا دنيا
 بي وفا هم بي بقا ده دا دنيا
 پساغت کښ مخ څرگند کاند بيانوي
 ته به واي چه برېښنا ده دا دنيا
 ډير عالم دي پارمان ورځن تللي
 نه به شي نه د هچا ده دا دنيا

Nothing is known concerning this poet. According to a note by Major Raverty he appears to have been a Yūsufzai Afghan. The odes comprising the Dīwān are followed by a collection of Rubā'is (foll. 174—188).

Copyist: Gul Muhammad, of Peshawar.

Colophon: تمت تمام شد ديوان نجيب بحسب
 ارشاد قبله کونين مربي دارين . . . حضرت صاحبزاده
 محمدي جيو سلمه الله تعالي از دست فقير پر تقصير
 گل محمد پشاورى سلح ماه صفر سنه ۱۱۰۸

33.

Or. 4495.—Foll. 120; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 12 lines, 4 in. long; apparently written in the 19th century. [MAJOR H. G. RAVERTY.]

ديوان احمد شاه

Dīwān i Aḥmad Shāh.

The poems of Aḥmad Shāh, Abdālī.

Begins :

مصطفی یا مصطفی
 مصطفی فریاد رس یا مصطفی
 مصطفی یا مصطفی
 فریاد رس یا مصطفی
 رب زړه مي ډیر وږي
 د رسول کفی مي یاد وږي
 د عشق اوږي را لکي-ږي
 فریاد رس یا مصطفی

Aḥmad Shāh, Abdālī, Durr i Durrān, commonly called Shāh Durrānī, was the son of Zamān Khān, sometime ruler of Herat. On the invasion of Afghanistan by Nādir Shāh in A.D. 1737-38, Aḥmad Shāh was appointed an officer in his army, and, as a reward for his distinguished services, the Persian monarch gave him a tract of country near Kandahar, which is still in the possession of the Durrānī tribe.

When Nādir Shāh was assassinated in A.D. 1747, Aḥmad Shāh, then only 23 years of age, was crowned at Kandahar as King of Afghanistan. After he had brought the various Afghan tribes into submission, and

established his power in Afghanistan, he invaded India, conquered Kashmir, obtained possession of the Panjab, and made frequent expeditions against the Moguls, extending as far as Delhi and Agra. Meanwhile the Maratha forces, advancing into the Panjab, took possession of Sirhind and Lahore, and were pushing forward to Multan. Aḥmad Shāh led his forces against the invaders, and at length completely routed the Maratha army at the battle-field of Panipat in 1761. He then withdrew his forces from India, and returned to his own country, where he died in 1773 in the fiftieth year of his age.

An account of the life of Aḥmad Shāh and his successors, written in Persian by 'Abd al-Karīm, 'Alawī, called *Tārīkh i Aḥmad*, was published at Lucknow, A.H. 1266 (A.D. 1850). See also *Tārīkh i Sultānī* by Sultān Muḥammad Khān, Durrānī, Bombay, 1881; Elphinstone's "Kingdom of Caubul," vol. ii., pp. 279—300; and MS. no. 12, a Pushtu metrical account of his life, entitled *Shāh-nāmāh*, by a poet called Ḥāfiz.

Copyist: 'Alī Muḥammad, Chahāryārī.

دستخط بنده علي محمد چهارياري

34.

Or. 4237.—Foll. 14—131; $8\frac{3}{4}$ in. by 6; 15 to 18 lines, $4\frac{1}{2}$ in. long; written about the beginning of the 19th century.

[J. DARMESTETER.]

معجزات

Mu'jizāt.

The Miracles of Muḥammad, in verse. By Ḥāfiz 'Abd al-Kabīr.

Begins: هغه علم چه د خدای دي

تر عاجز د خلقو راي دي

نه خبر پر جبرائیل دي

نه خبر میکائیل دي

نه خبر پر اسرائیل دي

نه خبر پر عزرائیل دي

نه خبر پر سفره دي

نه خبر پر برره دي

The author states in the preamble that he compiled this work from the Arabic during the reign of Aḥmad Shāh (A.D. 1748—1754), in the year A.H. 1166 (A.D. 1753). 'Abd al-Kabīr is also the author of a metrical version of the Persian *Durr i majālis* of Saif al-Zafar, Naubahārī, also *Daf' al-faḡr*, and short religious poems.

The present work has been frequently published. It ends (foll. 117a):—

چه و تا و ته ووا یم

زه ئي وکنیم و ئي و نمايم

عاقل ته اشارت دي

کبير کړي نصيحت دي

Appended to the work are:—

1. Foll. 117b—127. Short poems by 'Abd al-Kabīr. The first poem, *Munājāt*, has been lithographed on the margin of the *Fawā'id i sharī'at* (pp. 108—130), Delhi, 1887.

2. Foll. 128—130. *Munājāt*, by Mutī' Allāh, lithographed on the margin of the *Rashīd al-bayān* (pp. 30—41), Peshawar, 1874. Copied by Muḥammad 'Alī.

35.

Or. 4494.—Foll. 147; $12\frac{1}{4}$ in. by $5\frac{1}{2}$; 11 lines, 5 in. long; beautifully written in large characters, with ruled and gilt-embellished border; dated the 13th Muḥarram, A.H. 1187 (A.D. 1773). [MAJOR H. G. RAVERTY.]

دیوان شیدا

Dīwān i Shaidā.

The poetical works of Muḥammad Kāzīm Khān, Shaidā.

راقم د د صيفي محمد كاظم شيدا تخلص :
خطك نسب حنفي مذهب نقشبندي مشرب غفر
الله تعالي ذنوبه و ستر عيوبه په عرض د سخن شناس
روشن قياس رسوي هر چند په نزد خردمند شان د
سخن رفيع و بلند دي

Kāzim Khān was the son of Muḥammad Afzal Khān, and great-grandson of the Khatak chieftain Khushhāl Khān. He was born about A.H. 1140 (A.D. 1727). On the death of his father, his elder brother, Asad Allāh Khān, succeeded to the chieftainship, and Kāzim Khān, being distrustful of his brother's intentions towards him, fled from home, "and spent several years in Kashmīr, where he acquired considerable learning. He subsequently lived a long time at Sirhind, in Upper India, but afterwards proceeded to the Afghān principality of Rāmpūr in that country, where he took up his residence; and there he passed the greater part of his life."¹

The manuscript begins with a preface by the author, in which he states that the several odes composed by him were alphabetically arranged into one volume in A.H. 1181 (A.D. 1767). This is followed by several introductory poems (foll. 10—29), including eulogies of Muḥammad, the Caliphs Ṣiddīq, 'Umar, 'Uṣmān and 'Alī, of Bahā al-Dīn Naḡshabandī, Shaikh Aḥmad, and Ghulām Ma'sūm, the author's preceptor, concluding with a dissertation on Pushtu poetry.

The Dīwān begins on fol. 30*b* as follows:—

الهي د محبت درد و فغان را
په معصوم کنار د نور غنډ جانان را
چه مژگان مي د جوهر حکم پيدا کا
هر نفس لکه مرآت حيران چشمان را

The poet's Kaṣīdahs, Rubā'īs, Kīṭāhs and other miscellaneous pieces are appended to the Dīwān (foll. 106—147).

A large number of additional odes are inserted on the margins of several of the pages, with occasional notes.

This manuscript is, no doubt, the copy of Shaidā's poems which Major Raverty had procured at Lahore, and which, he informs us, had been sent by the poet to "Mi'ān Muḥammadi, son of Mi'ān 'Abd-ullah of Sirhind, who belonged to the family of Shaidā's spiritual guide," and was the only copy then extant.

The date of copy is written in a note on the outside of the first folio of the manuscript.

36.

Add. 21,471.—Foll. 158; 10 in. by 6½; 11 lines, 4½ in. long; neatly written, apparently in the 19th century. [LEWIN BOWRING.]

Another copy of Shaidā's poems, without the preface and introductory poems. Several additional odes are written on the margin by another hand.

Copyist: Faiz 'Alī.

Colophon: تمت تمام شد دیوان شیدا بعون الله
تعالی بخط احقر العباد فیض علی

37.

Or. 2801.—Foll. 200; 10¾ in. by 7; 15 lines, 5 in. long; carefully written on paper water-marked "Smith & Meynier, Fiume"; dated A.D. 1872. [REV. T. P. HUGHES.]

Another copy of the Dīwān of Shaidā, followed by the Dīwān of Kāmgar Khān.

I. Foll. 1—146. دیوان شیدا

Mr. Hughes states in a note attached to this copy that it was made "from the original," referring no doubt to the Raverty manuscript, no. 35. Another copy, also written for Mr. Hughes by the same scribe, together with the Dīwāns of Kāmgar and Mīrzā, is in the

¹ Raverty's *Selections*, p. 306.

Library of the India Office. It is dated the 10th August, 1876.

Copyist: Ghulām Jilānī, of Peshawar.

تمت تمام شه په تاريخ شپاړسم د جولای سنه ۱۸۷۲ ع
په دستخط د غلام جیلانی پشاورې

II. Foll. 147—198. دیوان کامگار خان
The *Dīwān* of Kāmgar Khān.

Begins :

په ثنا به د هغه کرم ابتدا
چه ئې نشته ابتدا او انتها
د مولا ثنا صفت ورځني آوري
و هر څيز ته چه نظر و کا دانا
له يوه څلځکي زيبا صورت پيدا کا
په خپل حمد و په ثنا ئې کا گويا
له اورځي قطره واچوي درياب ته
تر پيدا کا قيمتي لولو لالا

The following note by Mr. Hughes, dated Nov. 21, 1884, is appended:—

“Pushto poems by Khanzada Kamgar Khan, a son of the renowned Khatak Chief, born about A.D. 1653. This work was copied from the original of Kamgar now in the possession of Afzal Khan Khatak of Jamalghari in the Peshawar District, under the superintendence of the Rev. T. P. Hughes of Peshawar. The existence of this poem was unknown until Mr. Hughes discovered it amongst some old volumes in Afzal Khan's possession.”

Copyist: Ghulām Jilānī, of Peshawar.

تمت تمام شه په تاريخ د پنځم د اگست سنه
۱۸۷۲ ع په دستخط د فقير حقير غلام جیلانی پشاورې

38.

Or. 394.—Foll. 146; 9 in. by 5 $\frac{3}{4}$; 8 lines, 4 in. long; dated A.H. 1209 (A.D. 1794).

[GEO. WM. HAMILTON.]

ديوان افریدی

Dīwān i Afridī.

The poems of Kāsim 'Alī Khān, Afridī.

The *Dīwān* is preceded by *Shajarah i Kādiriyah*, a list in verse of the successive *Khalīfahs* of the *Kādirī* sect. It begins:—

موسنان خبر اوري پرېښتيا
ز سينې هم ما قسم دي په خدا
ز احوالې د شجره پخپل بيان کرم
تاسې مکوي شېبه پکښ پيدا

Ends : قاسم علي کنهکار بنده دي
له کرم ديدار راوښايي مولا

Colophon : تمت تمام شد شجره قادريه بدستخط
فقير حقير من تصنيف کمتريں مرید قاسم علي خان
افريدي اتمام يافت

The *Dīwān* begins on fol. 6b:—

حق مالک د کل جهان دي رب څما
چه څښتن د هر مکان دي رب څما
نهر چيز ته ستوکه وطن و کاند
بظاهر باطن عيال دي رب څما

Kāsim 'Alī Khān, Afridī, of the *Kādirī* sect, was a native of Farukhabad. Saiyid Kalām al-Dīn, one of his immediate followers, the scribe of the following copy (no. 39) of this *Dīwān*, has stated in his colophon that Kāsim 'Alī Khān has also written several *Dīwāns* in Persian and Hindi (*i.e.* Hindustani), and had some acquaintance with English, Kashmiri, and Turki. The author states in the *Khātimah* (fol. 133a) that his verses were collected and arranged with the help of Hāfiz Ghulām Muḥammad, in the year A.H. 1206 (A.D. 1792).

Colophon : دیوان افریدی بدستخط فقير حقير
کثيرت لتقير [sic] من تصنيف قاسم علي خان
افريدي بروز پنجشنبه تحریر بستم شهر ربیع الاول هجري
سنه ۱۲۰۶ جلوس شاه عالم روند بادشاه جلوس سنه ۳۶
اتمام يافت

Copied on Thursday, the 20th day of Rabī' I., A.H. 1209, in the 36th year of the reign of the blind sovereign Shāh 'Ālam, *i.e.* the 16th Oct. 1794. This manuscript appears to be in the author's own handwriting. There are many corrections and additions throughout written by the same hand, and the volume has the impress of the author's seal. The *Dīwān* is headed as being the first rough copy *اول مسوده کتاب دیوان افریدی*. The lines of each ode are separated by carefully ruled red ink lines, some of the words being written with black, others with red ink,

Appended to the *Dīwān* (foll. 134—143) is a poem, also by Kāsim 'Alī Khān, entitled *Khawābnāmah*. It begins:—

تاسي آور لي مومن اهل دين
الله يو دي لا شريك للمتقين
محمد باند درود شه تل تر تل
اوس ته پوه په خوب نامه شه شما دل

Ends:

له بخوب توغ نقاره تا ته لیده شي
چه بادشاه يا امرا شه بخشیده شي
قاسم علي افریدی اوس ژبه بند کړه
پښتanan ته خوب نامه باند خورسند کړه

Colophon: تمت تمام شد بدستخط فقیر حقیر
کثیرت الفقیر من تصنیف قاسم علي خان افریدی
اتمام یافت بروز ادینه وقت غرمه بست یکم شهر ربیع
الاول سنه ۱۲۰۹ هجری

39.

Or. 395.—Foll. 149; 6 in. by 4; 14 lines, 3 in. long; dated A.H. 1231 (A.D. 1816).

[GEO. WM. HAMILTON.]

Another copy of the *Dīwān* and *Khawābnāmah* of Kāsim 'Alī Khān, without the *Shajarah i Kādiriyah*.

This is a carefully revised copy, containing

the corrected text of the preceding manuscript, with sundry other alterations and additions.

Copyist. Saiyid Kalām al-Dīn, Kādirī, a disciple of Kāsim 'Alī Khān who had given him the title of *Pir i 'āshiq*.

Colophon to the *Dīwān* (fol. 142b):—

تمت تمام شد دیوان افریدی خاتمه شد بتاریخ
سلخ شعبان المعظم سنه ۱۲۳۱ هجری بخط خام احم
العباد سید کلام الدین قادری پیر عاشق که لقب از
قاسم علي خان افریدی یافت و تصنیف دیوان مسمی
دیوان افریدی نیز بخان موصوف بود و مهارت در
چند زبان میداشت و بلکه چند دیوان بزبان فارسی
و هندی و چند ملفوظات انگریزی و کشمیری و نیز
ترکی تصنیف مینمود و علامه عصر و اهل دول بود و
این احقر نیز از سلسله ملازمان او ملازم بود اتمام یافت

40.

Or. 4230.—Foll. 101; 8½ in. by 5½; written about the end of the 18th century.

[J. DARMESTER.]

دیوان اکبر

Dīwān i Akbar.

The poetical works of Akbar.

Begins:

چه ویرد لیس ته د عدم له شکویه کور راغل
په خوښه راغل که حضور د چا په زور راغل
په ارادت کښي خواستلي وي بمهني شه وه
په لکه افتاب چه له پردي د سپينو تور راغل
په عاقبت د مین نه پوهيدي زده دي نه وو
په لکه پتنگ هسي پر سرو لښو دا ور راغل

Nothing appears to be known of the poet, or his date. The poems are carelessly written in an unmethodical manner. Some are written transversely down the page, others across it or round the margin, so as to make use of every available space. The manuscript is probably the author's autograph copy.

The poems consist of:—

Odes, not alphabetically arranged, foll. 1—53*a*; the story of Imām, foll. 53*b*—59*b*; two poems in praise of God, foll. 60—66*a*; Arabic names of God, each explained in a quatrain, foll. 66*a*—73*a*; ghazals, foll. 73*a*—92; religious poems, foll. 93—101.

41.

Or. 4233.—Foll. 43—50; 8¼ in. by 5½; 13 to 24 lines, 2¼ in. long; written in the 18th century. [J. DARMESTER.]

قصیده بردہ

Kasīdah burdah.

A poem in praise of Muḥammad, translated by ‘Abd al-Kādir from the Arabic of Muḥammad ibn Sa‘īd, al-Būṣirī.

Begins :

در پوهیژم زړه دریاد کم بیل یاران د ذي سلم
چه هر دم د لدوه سترگو اوشي څه ورسره دم
لا د یار د کوي د خاور بوي نسیم در لړه راوړ
یا پغده د یار د لوري برشنا و شو پتورتم

The poem, as in the original, is written in the *radīf* م. Another translation, composed by Miyān Sharaf, was published at Delhi, 1883. A paraphrase of the poem composed by Ākhūnd Darwezah forms Bayān II. of his *Makhzan al-islām* (no. 2, art. III.).

Ends :

اختتام د قصیدي عبد القادر هم پدا کم
صللي لا تعالي علي انبي وآلهم
د قصیدي لبرکت د محمد شه خصلت
د جنت امیدواري پکليم سره کوم

تمت تمام شد بعون الملك الوهاب يا وهاب تمام
تمت قصیده بردہ

42.

Or. 397.—Foll. 92; 8¾ in. by 5¼; 11 lines, 4 in. long; written apparently in the early part of the 19th century.

[GEO. WM. HAMILTON.]

A religious poem. By Bābū Jān.

Begins :

د الف لبرکت مرحمت کم
ب بندکي م کم قبول عنايت کم
ت تايب م کم له غيـر
ث ثواب م فضيلت کم
ج جمال راته جلوه کم
ح حيا م قل عادت کم

Major Raverty states that Bābū Jān was “a converted Si-āhposh Kāfir, who, having acquired a great name amongst the Muḥammadans for his learning, again relapsed.”¹ He is the author of a metrical translation of the Du‘ā Sūryānī, which, with the Arabic text, is included in Dorn’s “Chrestomathy,” pp. 374-386. A selection from his prose writings will be found in the “Gulshan i roh,” pp. 117-132.

On the fly-leaf this poem is called قصه بابرجان. Another copy of this work is in the India Office Library.

Ends :

ظالمان به آتش په کړز وهينه وهل شي
هم څيري بهي په غاړه وي له نار
د امید څاي پاتو کم شه بابو جان
خلقو لاس په بدې وه نيوه یکبار

43.

Or. 2827A.—Foll. 1—80; 10¾ in. by 7; beautifully written on paper water-marked

¹ *Grammar of the Afghān language* (London, 1860), Introduction, p. 33.

"Smith & Meynier, Fiume"; 15 lines, 5 in. long; dated A.D. 1872.

[REV. T. P. HUGHES.]

ديوان د معزالله خان

Dīwān i Mu'izz Allāh Khān.

A Dīwān poem by Mu'izz Allāh Khān.

Begins:

چه صانع د هر مصنوع دي رب شما
چه وجود ئي له عدم کړ پيدا
له قطري نه هسي ښکلي بشر جوړکا
چه ادا ئي د تعريف نه شي له چا
يو سړی چه چه صورت د بل يو نه دي
له جمیع حکمتونو دي یو دا

According to a note by Mr. Hughes the poet was "a native of Kotah, a village two miles from Peshawar in British Afghanistan. The date of the author is uncertain."

Copyist: Ghulām Jilānī of Peshawar.

تمت تمام شه ديوان د معزالله خان په تاريخ پنځم
د ماه فروري سنه ۱۸۷۲ ع په دستخط د غلام جيلاني
پښتوري

44.

Or. 2826.—Foll. 79; 11 in. by 7½; neatly written; 15 lines, 5 in. long; dated A.D. 1882.

[REV. T. P. HUGHES.]

ديوان د ابوالقاسم

Dīwān i Abū al-Kāsim.

The Dīwān of Abū al-Kāsim.

Begins:

بيا گل گشت ته شه روان نگار شما
نه که هيڅ فکر تدبير د کار شما
رقيب چکه شما اوسني پاکيزه کړي
خوښ ئي نه دي هيڅ آبروي وقار شما

راز چه ورسې تردوه کس رسوا شي
دوه ليمو کړه رانښکاره اسرار شما

Nothing appears to be known of this poet. He is not mentioned by Major Raverty, and the only information given by Mr. Hughes is that he was a native of Peshawar, of uncertain date.

Copyist: Muḥammad Ḥasan of Peshawar.

45.

Or. 2874.—Foll. 119; 9½ in. by 7½; written in the 19th century. [REV. T. P. HUGHES.]

Selections from the writings of Afghan poets, beginning with an ode by 'Abd al-Raḥmān.

که ما ښام تر ستوني تیره کړي حلوا
صبا خواست کوي له خدایه د خوروا
تمامي عمر تر یاد تر عزیز پوري
لوي گيډي مختورن کړي هم رسوا

The following is a list of the poets, and the number of odes of each:—

'Abd al-Ghafūr, 4 (foll. 22a, 52b, 63a, 118b); 'Abd al-Ḥamid, 33; 'Abd al-Kādir, 25; 'Abd Allāh,¹ 12; 'Abd al-Raḥmān, 22; Afzal, 2 (foll. 98a, 99b); 'Alīm, 4 (foll. 23b, 28a, 60b, 70b); Ashraf, 19; Ashraf Khān, Khataḳ, called Hijrī, 2 (foll. 53a, 97a); Daulat, 7; Dost Muḥammad, 3 (foll. 29a, 85b, 88b); Faḫr, 24; Faḫr, 1 (fol. 84b); Ḥusain, 2 (foll. 64b, 102b); Ibrāhīm,² 2 (foll. 66a, 85b); 'Iṣām,³ 4 (foll. 14a, 51a, 56a, 115b); Kalandar, 6; Kāmgār, Khataḳ, 29; Kāzim, 3 (foll. 16a, 17b, 95b); Khushḥāl Khān, Khataḳ, 4; Mahīn, 3 (foll. 56b, 59b, 84a); Mīrzā Khān, Anṣārī, 2 (foll. 25a, 50a);

¹ Spelt عبد.

² Spelt براهيم and also براهم.

³ Occasionally spelt حصام. The ode on fol. 51a has عصام in the heading, and حصام in the text.

Mu'izz Allāh, 3 (foll. 21*b*, 71*a*, 118*a*); Šadr Khān, *Khataḳ*, 12; Šamad, 6; Šiddiḳ, 17; Sikandar, 4 (foll. 16*b*, 58*b*, 61*b*, 108*b*); 'Uṣ-mān, 5; Yūnas, 38.

The volume is lettered outside "Chaman i benazir," but this title does not appear in

the work itself. The odes contained in the anthology entitled "Chaman i be-naẓir," which forms a portion of the "Kalid i Afghānī," appear to have been selected by Mr. Hughes from this more extensive collection.

V. TALES AND FABLES.

46.

Or. 4504.—Foll. 129; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 14 lines, $3\frac{1}{2}$ in. long; dated A.H. 1271 (A.D. 1855).

[MAJOR H. G. RAVERTY.]

کلدسته

Guldastah.

A translation of the Persian *Gulistān* of Shaikh Sa'dī, in prose and verse. By 'Abd al-Kādir Khān, *Khataḳ*. See no. 25.

Begins : منت دي خدای لره چه غالب اولوي
دي او عبادت ئي سبب د نزيديک دي او په شکر د
ده کنس زيادت والي د نعمت دي هر نفس چه خکته
خي مدد ورکونکي د حيات دي او هر کله چه پورته را
خي فرحت رسونکي د ذات دي پس په هر نفس
کنس د وه نعمت موجود دي او پهر نعمت شکر
واجب دي

After translating the preamble of the *Gulistān* 'Abd al-Kādir has substituted his own preface, in prose and verse, for that of Sa'dī (fol. 5*a*). In it he states that, through the vicissitudes of fate, he was living in A.H. 1124 (A.D. 1712) at Naushahra, in a hut of sorrow, without a friend or sympathiser, like an animal of the desert in its cave. In order, therefore, to bring solace to his afflicted

heart, and to cease repining over his unhappy lot, he was induced to make this translation of the *Gulistān*, to which he gave the name of *Guldastah*. The work was completed that same year, according to a chronogram at the end of his preamble.

The work was therefore written after the death of Ashraf Khān (A.D. 1693), and during the chieftainship of his son Afzal Khān. The unfortunate author, then sixty years of age, was living in exile near Peshawar, doubtless in dread anticipation of the cruel fate that was in store for him at the hands of his merciless nephew.

The translation of the text is resumed on fol. 15*b* with Sa'dī's enumeration of the 8 Bābs and their contents. The entire work does not appear to have been published. The first Bāb will be found in the "*Gulshan-i-roh*," pp. 151—186.

Copyist. Saiyid 'Azīm.

ثنا ده خدای لره چه دا کتاب گلستان
تصنيف تاليف د عبدالقادر زوي د خوشحال خان
خکته په سعي د قلم خام رقم د دي بنده سراپا سقيم
سيد عظيم سره په سن دولس سوه يواويا کنس چه شمار
شهر اوس پينځ و يشتم د رمضان المبارک ده اتمام او
اختتام ئي بيا موند

47.

Or. 2828.—Foll. 118; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 15 lines, $5\frac{1}{4}$ in. long; dated A.D. 1872.

[REV. T. P. HUGHES.]

Another copy, beautifully written by Ghulām Jilānī, of Peshawar. The text differs somewhat from that in the preceding manuscript.

Colophon: تمام شه په تاريخ د آتم د نومبر سنه : ۱۲۷۲ع په دستخط د غلام جيلاني پشاورى

48.

Or. 4503.—Foll. 202; 8 in. by $5\frac{1}{2}$; 11 lines, $3\frac{1}{2}$ in. long; beautifully written, with ruled margins, and rules between each verse; dated Kashmir, A.H. 1217 (A.D. 1803).

[MAJOR H. G. RAVERTY.]

يوسف زليخا

Yūsuf Zulaikhā.

The story of Joseph and Zulaikhā, translated into verse from Jāmi's Persian romance. By 'Abd al-Qādir Khān, Khataḳ.

Begins: عنايت رب بما كره

د اميد غاڅه مي وا كره

بخندان كشي باغ خما كره

معطر دساغ خما كره

شناسامى په نعمت كره

ما گويا پخپل صفت كره

صفائي د ضمير را كره

ضمير ما له منير را كره

The work is very popular, and has been frequently lithographed. Selections are printed in Dorn's "Chrestomathy," pp. 174—282. It ends with a eulogy of the Emperor Aurangzeb, during whose reign it was composed, the date, A.H. 1112 (A.D. 1700), being expressed by letters of the *abjad*, viz. ك+8-ق+غ.

Ends: شب و روز پعبادت دي
کي نوم د سلطنت دي
حق توفيق د عدل ور کړ
پعالم ځي داد گستر کړ
تل ځي مل اوسه نصرت
اورنگ زيب له رحمت
سن د هجر غين وقاف وه
اته کم د پاس کاف وه
چه تمام شه دا کتاب
په پښتو شه انتخاب

The copy was made at Kashmir for Maulā Dād Khān by Mullā Walī Muḥammad, and was completed on the 4th Shawwāl, A.H. 1217.

Colophon: تمام شد کتاب يوسف زليخا حسب
الفرمائش عاليجاه رفيعجاياگاه مولا داد خان در خط کشمير
جنت نظير دلپذير بدستخط ملا ولي محمد بتاريخ
چهارم شهر شوال سنه يکهنزار و دو صد و هفتده قلمي
گردید

49.

Or. 4239.—Foll. 151; 8 in. by 5; 13 lines, $3\frac{1}{2}$ in. long; apparently written in the 18th century.

[J. DARMESTETER.]

Another copy. The first folio is wanting, and the manuscript ends at fol. 190a of the preceding copy (Peshawar ed., 1870, p. 211).

50.

Or. 4502.—Foll. 70; $8\frac{1}{4}$ in. by 6; neatly written in the 19th century; 17 lines, $4\frac{1}{4}$ in. long.

[MAJOR H. G. RAVERTY.]

آدم خان و درخاني

Adam Khān ū Durkhānā'ī.

A romance, in verse. By Ṣadr Khān, Khataḳ.

Begins : رب زړه څما چمن کړه
 دتا ياد په کښې گلشن کړه
 استخوان مي پنبه زار کړه
 په کښې اورد عشق انوار کړه
 هغه اور په ما لڼه کړه
 خاکستر مي دا پنبه کړه
 څما زړه لکه لاله کړه
 د زړه ويني مي پياله کړه

The author, Sadr Khān, was a son of the renowned Khaṭak chieftain Khushhāl Khān (no. 22), and brother of 'Abd al-Kādir Khān.

The story is very popular amongst the Yūsufzāi tribes, and inhabitants of Swat. Major Raverty¹ mentions a version of the same romance composed by Fakhr al-Dīn Ṣāhibzādah. Another, in verse, was written and published at Delhi in 1883 by Akbar Shāh of Peshawar. A popular prose version of the story, by Maulavī Aḥmad of Tangi in Hashtnagar, was lithographed at Peshawar in 1872. Maulavī Aḥmad states in his preface that "the story is founded on fact. Durkhanī was the daughter of an Afghan yeoman of the village of Bazdarra Payan on the Swat border, and Adam Khan a young chief of the neighbouring village of Bazdarra Bala. The chief events of the narrative take place in these villages, but the scene closes in the village of Misri Banda on the banks of the Cabul River near Akora. The graves of the two lovers may still be seen near the village of Tulandai not far from Misri Banda."²

Sadr Khān is also the author of a Diwān, and *Ḳiṣṣah da Dili* (no. 51), and of a translation of Nizāmī's Persian romance of *Khusrāu* and *Shīrīn*. A few of his odes are included in the Pushtu anthology, no. 45.

¹ *Grammar of the Afghan language*, Introduction, p. 33.

² See also Elphinstone's *Account of the Kingdom of Caubul*, London, 1839, p. 244.

At the conclusion of the poem the author expresses the date of composition by the word قیباد, the numerical value of the letters of which added together amounts to A.H. 1117. He also states that his age was then *i.e.* $3+10+40=53$ years, so that he was born in A.H. 1064 or A.D. 1654.

Ends : زاغ حاسد زغن جاهل دي
 بلبل څوټ دردمند عاقل دي
 سن قیباد بلبلو لا وه
 جیم عمر نن څما وه
 دا کتاب د عاشقان
 چه ما نظم کړ یاران

51.

Or. 2825.—Foll. 44; $9\frac{1}{2}$ in. by 6; 15 lines, $4\frac{1}{2}$ in. long; dated A.D. 1871.

[REV. T. P. HUGHES.]

قصه د دلي او د شهی

Ḳiṣṣah da Dili ū da Shahī.

The romance of Dili and Shahī, the daughter of Ḥayāt Khān the Afghan, in verse. By Sadr Khān, Khaṭak. See no. 50.

Begins :

پس له حمد له درود اتحيات
 د ماضي مينو حال دي غور کړه ماته
 دا قصه چه زه ئي وایم بي نظيره
 آورېدلي ده دا ما له يوه پيره
 يو کهنه دیرینه سال پیر کلان وه
 گرزېدلي په هر لوري په جهان وه
 دیر عاقل روشن ضمیر و سخن سنج وه
 دیر فاضل سخن امیر و معدن گنج وه

Ends :

چه رنگ تم شوه سني دا دي اشک له
 د شهی دلي قصه تمامه لاله
 ننه چه تم شه د شهی دلي کتاب
 څما زړه پسي لرزان وه دیر خراب

Copyist : Ghulām Jilānī, of Peshawar.

Colophon : تمت تمام شه په تاريخ اتم د ماء
اگست سنه ۱۸۷۱ع دستخط د غلام جيلاني پشاورى

52.

Or. 4506.—Foll. 90 ; 12¼ in. by 7 ; 19 lines,
4½ in. long ; neatly written, 19th century,
bound in stamped leather.

[MAJOR H. G. RAVERTY.]

علم‌خانه دانش

‘Ilm-khānah i dānish.

The Fables of Bidpāi, translated from the
Persian ‘Iyār i dānish. By Muḥammad Afzal
Khān. See no. 9.

Begins :

دا آغاز دي پنامه د هغه خدای
چه بي ځايه دي بي مثل رهنماي
په تخلقو او خلق ته رهنمون دي
فاسقتم کما أمرت

څلور طبقې بادشاهان د عجم وو چه په شاه‌نامه بيان دي

Afzal Khān was the son of Ashraf Khān,
and grandson of Khushhāl Khān Khaṭak.
He states in the preface that he made this
translation, in the 53rd year of his life, from
the ‘Iyār i dānish of Abū al-Faṣl, a modernised
version of the Persian Anvār i suhailī of
Ḥusain Vā‘iz Kāshifī.

The manuscript extends only as far as the
middle of the fourth chapter. Selections
from it are printed in Dorn’s “Chrestomathy,”
the translation being erroneously
stated in the preface to have been made by
“Malik Khūshhāl.”

53.

Or. 2804.—Foll. 119 ; 11 in. by 7¼ ; 15 lines,
5 in. long ; written on European paper
water-marked “Smith and Meynier, Fiume” ;
dated A.D. 1871 and 1872.

[REV. T. P. HUGHES.]

Two tales in verse. By ‘Abd al-Ḥamid.
See no. 31.

I. Foll. 1—61. نيرنگ عشق

Nairang i ‘ishq.

The romance of Shāhid and ‘Azīz, trans-
lated from the Persian Maṣnavī, composed in
A.D. 1096 by Muḥammad Akram, surnamed
Ghanimat. See Rieu’s Persian Catalogue,
p. 700b.

Begins :

پس له حمد له درود وائي دا
دا په در د محبت ولاړ گدا
چه په وقت د اورنگ‌زيب آتش پاره
له مجمر د پنجاب شوله ښکاره
زمانې په ډير يوکل سره بل اور کړ
بيايي پوري د عزيز د زړه په کور کړ
دا قصه د اور حصه څما صاحب
د کنجا محمد اکرم کړه فارسي ژب

II. Foll. 62—117. قصه د شاه گدا

Kiṣṣah da Shāh gadā.

The story of the King and the Darwesh,
translated from the Persian romance of
Hilālī. See the Persian Catalogue, p. 656a.

Begins :

دا آغاز م په نامه د هغه خدای دي
چه ئي نوم مکره کشا د شاه گدای دي
د الله په نوم نومړه هغه لایق دي
چه خالق په یوه کن د خلاق دي
دلالت دغه نامه په هغه ذات کا
چه یواځي بادشاهي د مخلوقات کا
نه ئي مثل په جهان کېن نه مثال شته
نه ئي څوک په کاروبار کېن سم و سیال شته

Ends :

په حرمت د پاک رسول د وه مجیب
په وصال م مشرف کړي له حبیب
د چاریارو په حرمت د وه ای رب
د اصحابو په عزت د وه ای رب

د حسن حسين په روي د وه اي رب
د عاشقانو په هاي هوي د وه اي رب

These two romances have been published at Delhi in 1882. The ending of the latter differs from that in the printed edition.

The copies were made by Ghulām Jilānī of Peshawar, the former in September 1871, the latter in January 1872.

54.

Or. 4505.—Foll. 129; 12¾ in. by 7¾; 15 lines, 5½ in. long; dated Calcutta, A.H. 1227 (A.D. 1812). [MAJOR H. G. RAVERTY.]

گلستان

Gulistān.

The *Gulistān* of Sa'dī, translated in prose and verse by Amīr Muḥammad Anṣārī.

Begins: همه واره ثنا و صفت او کل احسان و
منت هغه لوي قادر خيستن تعالي لره چه طاعتې
سبب د قربت دي او د ده په شكر كښي زياتي د
نعمت هر يو ساه چه په ښكته درومي اوږده ووني د
حيات دي او هر كله چه پورته راشي خوشالووني
د ذات يعني د ځان دي پس په هر يوه ساه كښي د
ده نعمتونه موجود دي او په هر يوه نعمتي شكر
واجب

Nothing appears to be known of the author, nor has he given any account of himself. Major Raverty states in a note to this manuscript—"This is a rare work. I know of but one other copy in existence."

Colophon: مترجم اين گلستان امير محمد بن
مير محمد انصاري عفي عنهما باتمام رسيد در دارالاماره
كلكته سنه ۱۲۲۷ هجري قدسي

55.

Or. 398.—Foll. 111; 10 in. by 6½; 14 lines, 5½ in. long; about A.D. 1800.

[GEO. WM. HAMILTON.]

قصه سيف الملوك

Kiṣṣah i Saif al-mulūk.

The romance of Saif al-mulūk and Badī' al-jamāl, in verse. Translated from the Persian by Ghulām Muḥammad.

Begins:

نقل هسي کاور ښلي ناقلان
د سلطان محمود بعهد لزمان
چه سلطان محمود غازي په مسند کي ناست
او جاري شه د ده ښه عدل فرمان
ښه مجلس ئي آراسته کړد خوښي
په خدمت ور ته ولاړو وزيران
د هر لوري د هر ملک ئي کره خبره
چا د عدل صفت کړ چا د خوبان

The translation is made from the Persian romance, a manuscript copy of which is described in the Persian Catalogue, p. 764b. It does not appear to have been published. Another Pushtu version of the romance, written by Aḥmad, has been frequently lithographed.

Ends:

نشوربان به کاه دلي کاه په ارم وه
مبتلا د شاهزاده بدري په غم وه
دا دنيا ده بي وفا له خاي رده
ملکيري نه کاله چا غلام محمد

56.

Or. 4499.—Foll. 112; 13 in. by 8; 18 lines, 5½ in. long; dated A.H. 1271 (A.D. 1854). [MAJOR H. G. RAVERTY.]

I. Foll. 1—86. *قصه سيف الملوك* Kiṣṣah i-Saif al-mulūk, by Ghulām Muḥammad. Another copy of no. 55.

II. Foll. 87—112. *قصه بهرام گور* Kiṣṣah i Bahrāmgor. The story of Prince Bahrām and Gulandām, Princess of China, in verse. By Faiyāz.

Begins :

روايت دي له سفوان ياران
پدي شان ئي تفسير كړيدي سامعان
يوبادشاه عالي جناب صاحب د روم وه
بسه خورم و سكونت د دانايان

The poem has been frequently published. It is printed in Hughes "Kalid-i Afghani" (Peshawar, 1872), a translation of which was made by T. C. Plowden (Lahore, 1875).

Ends :

بخو ورخوكي تمام بهرام كتاب شه
كه خاطر مي پدا خبره دا نه ...
را معاف د كه تقصير كه مغروريم
د فياض قوت خود اوچه اظهار شه

Copyist : Sirāj al-Dīn, of Multan.

Colophon : تمت تمام شد قصه بهرام گور در اخيرين
ايام ماه ربيع الاول سنه ۱۲۷۱ دستخط فقير حقيير پر
تقصير سراج الدين قاضي زاده ساكن ملتان

57.

Or. 4500.—Foll. 93; 9 in. by 6½; 13 lines, 4¼ in. long; dated A.D. 1841.

[MAJOR H. G. RAVERTY.]

عذرا وامق

'Azrā Wāmik.

The romance of 'Azrā and Wāmik, translated by Mu'in al-Dīn from the Persian Maṣnavī by Ḥājī Muḥammad Ḥusain, Shirāzī. See the Persian Catalogue, p. 721b.

Begins :

دا آغاز مي پنامه ده پاك خالق دي
چه په عشق ئي ده عذرا سوي وامق دي
شيني مانري ئي بهواكړي او براندي
يو ده بل يسر ولاړي لاندي باندي
چه قدرت ئي ده مخلوق په بهبود راغي
له پردي ده عدم خكه وجود راغي

The work was composed in A.H. 1256 (A.D. 1840). It appears to be in the translator's own handwriting, and has several corrections. Mu'in al-Dīn states in a Persian colophon that he is a resident of Chahārsada in Hashtnagar, and completed the work at a village called Inmān(?) in the month of Zulka'dah.

Ends :

دا كتاب چه پاتمام ورسیده
خما هسي له هجرت بادبده
چه يوزر دوه سوي شپږ پنځوس صاحب
ده هجرت كالونه تيروو بو العجب

Colophon : تمت تمام شد كتاب عذرا وامق از
دست فقير حقيير پر تقصير خاكپاي عالمان معين الدين
اين كتاب براي پاس خاطر ياران و اشناهان تصنيف
كرده كه متوطن به هشت نگر خصوصاً چهارسده است
و تمام يافت اين كتاب در قرية انمان (?) زير در مسجد
پرهوس (?) در وقت پيشين بروز جمعه در ماه ذوالقعدة
الحمد لله كه تمام يافت اين كتاب

58.

Or. 2827 B.—Foll. 81—113; 10¾ in. by 7; beautifully written on paper water-marked "Smith and Meynier, Fiume"; 15 lines, 5 in. long; dated A.D. 1871.

[REV. T. P. HUGHES.]

غل قاضي

Ghal kazī.

The story of the thief and the judge, in verse. See the Persian Catalogue, p. 773b. By Maulavī Aḥmad of Tangi in Hashtnagar.

Begins :

راشه واوره دا قصه ده
د قاضي دغله دعوه ده
راويانو پي ويلي
په كتاب كښ ماليدلي

The work has been lithographed at Peshawar and Delhi. The author states at the conclusion of the story that he belongs to the Sāfirkhel, and more particularly to the Ibrāhimkhel. He also gives the date of composition, A.H. 1283, i.e. A.D. 1866-67.

Ends : هشنغر ځما وطن دي
په تنگي کښ م مسکن دي
په نسب کښ سافر خیل یم
خصوصاً ابراهیم خیل یم
او احمد دي ځما نوم
وارو خلقو ته معلوم

Copyist : Ghulām Jilānī of Peshawar.

تمت تمام شه په تاریخ درویشتم د دسمبر سنه
۱۲۷۱ ع په دستخط د فقیر غلام جیلانی پښاوري

59.

Or. 4235.—Foll. 48; 8 in. by 6; 10 and 11 lines, 4 $\frac{3}{4}$ in. long; written in the 19th century.

[J. DARMESTETER.]

قصه فتح خان

Kiṣṣah i Faṭḥ Khān.

The story of Faṭḥ Khān of Kandahar, in verse. By Mullā Ni'mat Allāh.

Begins :

الهي بلبل د زړه ځما گویا کړي
مشتعل روز و شب په حمد ثنا کړي
د وحدت په چمن گاه کښ م قریب کړي
ستا د فضل په گشن م عندلیب کړي
توفیق را کړي هسي رنگ له خپله لوري
چه م ژبه هر زمان په ثنا خوري

Ni'mat Allāh, the son of 'Atā Allāh, a resident of Naushahra, is a writer of the present time and author of several romances, religious treatises, and other poetical compositions. See the Catalogue of Pushtu Books (with supplement), and also the India Office Catalogue. His Maṣ-nawī Shūrīn Farhād is dated A.H. 1304 (A.D. 1887).

This story has been published at Delhi in 1886. Faṭḥ Khān, the hero of the romance, the son of Aslam Khān of Kandahar, fell in love with Rābi'ah and married her. In course of time he set out with the Afghan army in battle against the Mogal forces of the emperor Akbar. Faṭḥ Khān was slain, and his devoted wife perished at his grave.

VI. PROVERBS.

60.

Or. 2832.—Foll. 27; 11 in. by 7 $\frac{1}{4}$; 15 lines in a page; interleaved, and beautifully written on paper water-marked "Leschallas, 1874," dated the 17th February, 1875.

[REV. T. P. HUGHES.]

A collection of Afghan Proverbs. Compiled by Saiyid Aḥmad, of Kotah.

Begins :

اوږي ته چا وړ چه څلور اوڅلور څو کبړي - واته

دودئي *
F

ادي ليونځي په ژمي کښ باتنگر غواړي *

ادي په سمه او کچه ټي په سوات *

اس پردي او سور پر مالي *

Mr. Hughes has supplied the following note:—

“Six hundred and seventy-nine Afghan Proverbs. Collected and alphabetically arranged by Maulavie Saiyyid Ahmad a benefited Imam in the village of Kotah Yusufzai

and a son of the celebrated Mulla of Kotah, the great opponent of the renowned Akhund of Swat.¹ This collection of proverbs is entirely original.”

Copyist : Ghulām Jilānī, of Peshawar.

Colophon : تمت تمام شه په تاريخ اولسم د فروري

سنه ۱۸۷۵ ع په دستخط د غلام جيلاني پشاور

¹ Probably alluding to Ākhūnd Muḥammad Kāsim, the author of *Fawā'id i sharī'at*, no. 7.

SINDHI MANUSCRIPTS.

1.

Add. 26,331.—Foll. 243; 8 in. by $4\frac{1}{2}$; 13 to 16 lines, 3 in. long; carelessly written, dated A.H. 1152 (A.D. 1739).

[WILLIAM ERSKINE.]

Two religious treatises in Sindhi verse.
By Makhdūm Muḥammad Hāshim.

I. Foll. 5—172. فرائض الاسلام.

Farā'iz al-islām.

A manual of Muhammadan faith, and ceremonial observances, translated and compiled from various Arabic sources.

Begins :

سپ سارا ته صاحبکي جورڻا جه جهان
عرش حلقاء کرسی پوي آسمان
اپ کٽاء تارنيس رحمتا روشن
پيدا کٽاء قدرتيس کور لکه انسان
کي کافر کٽاء تن منجا کي پٽ مسلمان
کمينن س کرم کري ارڻيس احسان

The *Farā'iz al-islām* was originally written in Arabic, by Makhdūm Hāshim, in two books containing 1272 religious duties (*farz*). The present work is a Sindhi metrical translation, by the author, of the first book (*kitāb*), which comprises 332 religious duties, in two sections (*bāb*), viz. 1. اعتقاديات از هفت صفت (fol. 111a); 2. اعتقاديات سواي هفت صفت (fol. 111a); 2. ایمان

ایمان. A *Khātimah* is added (fol. 167a), containing the Muhammadan creed with a Sindhi paraphrase, concluding with the author's epilogue, in which he states that he is the son of 'Abd al-Ghafūr, and completed this work in A.H. 1143 (A.D. 1730-31).

Muḥammad Hāshim was a learned Mullā of Tatta, in the Karachi district of Sindh, and a popular writer of religious treatises. He is the author of a work on the miracles of Muḥammad, entitled *Ḳūt al-āshiqin*, which was published at Bombay in 1873. His *Zād al-fakīr*, written in A.H. 1125 (see below), and a treatise on the law regarding the slaughter of animals of the chase (ذبیح شکار), entitled *Rāḥat al-mūminim*, composed in A.H. 1130, were published at Bombay, 1873, together with *Maṭlūb al-mūminin* by 'Abd al-Khālīq.

Copyist: Miyān Hāfiz Mihtah, son of 'Alī Muḥammad Sumrah, of Bhij.

تحریر فی تاریخ شهر ربیع الاول روز
چهار شنبه سنه ۱۱۵۲ الرام فقیر حقیر پر تقصیر اضعف
عباد الله میان حافظ مہتہ ولد مشفق مکرہی میان
علی محمد ثومرہ ساکن بیج نگر

II. Foll. 173—242. زاد الفقیر

Zād al-fakīr.

Religious duties of Muhammadan devotees, in verse.

Begins :

ڪرھو حمد حڪيم کي سارھڻو سلطان
رحمة ۾ رحيم جهم اُڀايو جهمان
سيي کا سون ڪري سبا جو سبحان
نازل ڪڏاڻ نبي آتي سوهارو فرقان
جو سوهائي اسوهنگي چانائي اڃان
واري اوائن کا آنبي ڏوه ايمنان

The work was completed in A.H. 1125 (A.D. 1713). It has been published at Bombay, 1873, with the author's *Rāhat al-mūminīn*, and the *Maṭlūb al-mūminīn* of 'Abd al-Khālīk. In the scribe's colophon it is called *Zād al-miskīn*.

Copyist: Miyān Ḥāfiẓ Mihtah, son of 'Alī Muḥammad Sumrah, of Bhij.

Colophon: تمت تمام شد سنڌي زاد المسكين
بيد فقير حقير پر تقصير پر اميدوار ميان حافظ مهتہ
ولد محمد علي سومره ساکن شهر يھج نگر ولايت کچ
تاريخ دهم شهر جمادالآخر روز دو شنبه وقت اشراق
تحریر یافت سنه ۱۱۰۲

2.

Add. 26,330.—Foll. 453; 9¼ in. by 4¾; 13 lines, 3¼ in. long; well written, apparently in the beginning of the 19th century.

[WILLIAM ERSKINE.]

فرائض الاسلام

Farā'iz al-islām.

Another version of the preceding, being a complete Sindhi translation of the Arabic original of Muḥammad Ḥāshim. By 'Abd al-Latīf.

Begins :

سڀ ساراه سائي کي جورڻا جه جهان
عرش اُڀاياءَ ڪرسي ۽ پوي آسمان
ڏيئي ذات حضرة رسولکي مڪاءَ فرقان
ڪڏاڻ سڃه ۽ چندرپس عالم کي روشن
ڏناڻ مورا تڏکي منزل مڪان
پيدا ڪڏاڻ پاتشاه زمين زمان

'Abd al-Latīf cannot be the same as Shāh 'Abd al-Latīf, the popular poet of Sindh, and author of the *Shāha jo risālo* (see no. 3). The latter died in A.H. 1165, whereas the present work was completed in A.H. 1181 (A.D. 1767-68), as stated in the following couplet at the conclusion :—

فقير عبد اللطيف ڪئي سنڌي تصنيفا
منجه ورة ايڪاسي ڪاره سا پُڙوا

The first book—in two Bābs—closely resembles a Sindhi version of this part of the work made by Makhdūm 'Abd Allāh (see no. 7), which was published at Bombay in 1874. 'Abd al-Latīf has apparently revised that version, and completed the work by adding a translation of the second book.

An enumeration of the 1272 religious duties (*farz*) dealt with in this work is given at the conclusion (fol. 447a), as follows:—

332 عقائد. These occupy the first book (foll. 1—72). 240 طهارت; 326 رُکوة; including حج; 74 اعتكاف and روزه; 82 صدقې فطر; 16 كفايت; 71 رُكن پنجہ; 141

3.

Or. 2987.—Foll. 284; 6 in. by 4; 11 lines, 2¼ in. long; neatly written, 19th century.

[COL. T. M. BAUMGARTNER.]

شاه جو رسالو

Shāha jo risālo.

The poems of Shāh 'Abd al-Latīf.

Begins :

بيت - پرتوو پنوهجو چُر جن جالا ڏي
آءُ ته آريکي وڻو راه روڻانه ڪڍ
بيت - پرتوو پنوهجو ڪ چائي ڪ اُس
قرباڻي ڪس آهي ڪر ڪزري
بيت - پرتوو پنوهجو رُڪيائي راحت
پاڻيانه ڏيه پواره ساچن لئي صحت
مئي مصيبت آهي آري ڄام جي

Shāh 'Abd al-Latīf, the renowned poet and saint of Sindh, was the son of Saiyid Ḥabīb Allāh Shāh—commonly called Shāh Ḥabīb—and great-great grandson of 'Abd al-Karīm Shāh—better known as Shāh Karīm—a famous Ṣūfī saint.

An account of the life and poems of Shāh Latīf has been written by Līlārām Watanmal Lalwānī,¹ in which he gives genealogical tables showing the poet's descent from 'Alī. According to this biographer Shāh Latīf was born about A.H. 1102 (A.D. 1691) at Hala Haveli, a village about 18 miles from Bhit, where he took up his abode, and died in A.H. 1165 (A.D. 1752), at the age of 63. The year of his death is given in a Persian chronogram inscribed over the door of Shāh Latīf's mausoleum at Bhit, and in another inscribed on the wall of a neighbouring mosque.

The poems are arranged under the name of different Surus, which indicate either the subject-matter of the verses, or the name of the musical tune (*rāga* or *rāginī*) suitable for their intonation. Dr. Trumpp's printed edition of the Shāh jo risālo (Leipzig, 1866), contains only 26 Surus. In this copy—which appears to be unfinished—there are 28, an index to which is given on fol. 16. The Bombay edition (1876) has 36 Surus, and that of Haidarabad (1900), edited by Tārāchand Shaukirām, has 37.

This copy begins with the Suru called Sasuī, which contains the romance of Sasuī and Punhūn, the first verse (*bait*) being the 12th in Faṣl iv. of the Kohiyārī Suru in the printed editions.

4.

Or. 2988.—Foll. 289; 8 in. by 5 $\frac{3}{4}$; 13 lines, 3 $\frac{3}{4}$ in. long; well written, apparently in the 18th century. [COL. T. M. BAUMGARTNER.]

¹ *The Life, Religion, and Poetry of Shāh Latīf*, Karachi, 1890. See also *Something about Sindh*, by Sigma, Karachi, 1882, and *Tuḥfat al-kirām*, by Mir 'Alī Sher, Kānī, Delhi, A.H. 1304, vol. iii., p. 152.

A collection of four religious treatises in Sindhi verse.

I. Foll. 1—9. ایت الکرسی

Āyat al-kursī.

The "Throne-verse" of the Koran (Sūrah ii. v. 256), with a metrical commentary.

Begins:

وڌائي ته واحدکي وڌي جه وڌا
ڪنڌو ڪير تهجي واتا واکا
پُٺ هوءَ صلوة سچي رسولاني دائم مُداما
جيسي آهي اُپري ڪري شمس شعاعُ

II. Foll. 10—64. مقدمة الصلوة

Muḥaddamat al-ṣalāt.

A treatise on the necessity of prayer. By Abū al-Ḥasan.

The work is prefaced by two Arabic traditions with Sindhi translations.

Begins: قال رسول الله صلى الله عليه وسلم خمس صلوات افترضهن الله تعالى على العباد فمن صلاهن لوقتهن كان له على الله عهد ان يغفر له

The Sindhi text begins:—

ساراهجي سوڌڻي سندو جه فرمان
منجڻو مرن مومن آندا ايمان
ته ساراهي سڀڪو منجه پئندر پاڻ
مارو مرو پڪڻ پري ملڪ مت سڃاڻ

The work has been published at Bombay, 1869, and at Karachi, 1870, together with four other religious treatises by Abū al-Ḥasan; also at Lahore, 1902, with seven other compositions.

III. Foll. 65—241. فرائض الاسلام. Another copy of the Farā'iz al-islām of Muḥammad Hāshim. See no. 1.

IV. Foll. 242—288. A metrical account of the martyrdom of Ḥasan and Ḥusain. By Muḥammad Hāshim.

Begins :

اغثنی یا رسول اللہ حانت ندامتی
اغثنی یا حبیب اللہ قامت قیامتی
رسم رسول رجما اجا عاجزن
سبا جا سپ پر مرکن مرسلن
سونهارا سپ پت سندا سونه سپن
سکورا سپ خلقجا منجه بن جهانن

5.

Or. 6535.—Foll. 135; $7\frac{1}{2}$ in. by $3\frac{3}{4}$; 11 lines, 3 in. long; carelessly written, 18th century.

روضۃ الشہید

Rauzat al-shahīd.

A martyrology of the Imāms Ḥasan and Ḥusain, in Sindhi verse.

Begins :

ساراهیان سو قُطبی جو خالق خلق خدا
۽ پط صلوٰۃ سائنجا مٿي محمد شاه
ساري سنڌيو مومنان هاني هن اٿا
تجو تو خلفاء الراشدين منجا حضرة علي . . .
جو سوتر سچي سيد المرسلين جو ۽ پط داماد
صاحب ساراهيو جهڪي منجه سورة هل اتي

6.

Add. 26,333.—Foll. 123; 9 in. by $5\frac{3}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written apparently in the beginning of the 19th century.

[WILLIAM ERSKINE.]

Religious admonitions and ceremonial observances, in Sindhi verse.

Begins :

ڪرپا ٿنء سائي ڪي مٿي ته رضاء
چئو صلوٰۃ سلامنيس مٿي مير محمدا مرتضا
۽ پط اُتي آل اصحاب انجي تاسي ڏيه جزاء

Copyist : Ḥāfiẓ ‘Abd al-Raḥīm.

Appended to the poem (foll. 116—122) is a copy of a fragmentary portion of a work on religious duties, written by the same hand.

7.

Add. 26,332.—Foll. 181; $9\frac{1}{4}$ in. by $4\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; apparently written in the 19th century. [WILLIAM ERSKINE.]

Two religious treatises in Sindhi verse.

I. Foll. 3—156. بدر المنير

Badr al-munīr.

A metrical account of death and the resurrection. By Makhdūm ‘Abd Allāh.

Begins :

آهي حمد الله ڪي جل جلاله سپڪا ساراها
قدرت سان قدير جهم عالم اُپايا
عدم ڪنا وجود هر سپ انداء اشياء
خالقت ڪڏاء خاڪ منجا سنڌي انساناء
جي عطا ڪڏاء تنڪي عقل ۽ علما
سبب جهم سپڪا پڙئين پرورا

The work was composed in A.H. 1184 (A.D. 1770), as stated in the prologue. It is in 8 chapters (bāb), and agrees with the printed edition¹ as far as the end of the 7th bāb (fol. 117b). Instead of the panegyric on Imām A‘zam, which forms the subject of the 8th bāb in the printed edition, this copy has a poem containing religious advice, each section of which begins with a letter of the Arabic alphabet (foll. 118—152), ending with a short poem in praise of God (foll. 153—156).

Besides the Badr al-munīr, Makhdūm ‘Abd Allāh is the author of the following religious works :—*Ghazawāt* and four other poems, Bombay, 1872. *Farā’iẓ al-islām* (see no. 2), Bombay, 1874. *Kanz al-‘ibrat* (A.H. 1175),

¹ Bombay, 1871.

Bombay, 1874. Nūr al-abṣār (A.H. 1193), Bombay, 1899; and Šifat i bihišt (no. 10, art. i.).

II. Foll. 157—181. A poem on the acceptability of prayer offered up under various conditions of place and worshipper.

Begins :

ساراهيان سوڌڻي جو قادر ڪريما
جهم جا جهانر چلن چتر چاره
جن ڌڻي تماشو ٿئي ملڪهر مولا
سنهو سڀئي مومناه هي ڪننڌا
تاڪي پان پيدا ڪو ڪارن نبي ڪريما
لولا ڪ ما اظهرت ربوبيتي سدو جه نداء

8.

Add. 26,334.—Foll. 90; $8\frac{1}{2}$ in. by $4\frac{1}{4}$; 13 lines, $3\frac{1}{4}$ in. long, apparently written in the beginning of the 19th century.

[WILLIAM ERSKINE.]

Religious instruction in Sindhi verse, compiled from various Arabic sources. By 'Abd Allāh.

'Abd Allāh is probably the Makhdūm 'Abd Allāh (see no. 7), author of the Badr al-munir and other religious poems.

Begins :

الف الله تعالى جي ڪر پرت سان پچار
ظاهر باطن ڏڪر سو سرير منجه سنڀار
خالي ڪرم خيالکي ڏڪر ڪنا جبار
پر هر پچائي پانکي آني ڪر انڪار
مولي جي محبت ۾ ڪرورنه ويروتار
ڪيدي ڇڏ قلب کا غير جي گفتار

Copyist : Hāfiẓ Ghāzī Muḥammad.

9.

Or. 6533.—Foll. 127; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 11 lines, 3 in. long; early part of the 18th century.

A collection of five Sindhi poems.

I. Foll. 1—30. A poem in praise of Muḥammad.

Begins :

ساراهجي سو ڌڻي جه اُپايا اپڻ
سوهاري سلطانجي خلق سوهاري سپ
سوهاري سلطانجا ڏکڻا ڏسن ڌيه
ڪ ڇان ڪئي ٿڌامد ڪڪرميه

II. Foll. 31—46. An account of the birth of Muḥammad.

Begins :

ساراهجي سو ڌڻي جو قادر ۽ قديم
خالق رازق سپن رحمن ۽ رحيم
رحمت تهجي دائما اڀرات ڪثير
وسي واسي ميه جئي مٿي محمد مير

III. Foll. 47—102. An account of the marriage of Muḥammad and Khadijah.

Begins :

. . . پاتشاه وڏي ڌڻي هئي
صفت سوه حسن ۾ خلق ذات ڌي
پئي پڻ هئس پاتشاه سدر سلطنت
ڪي پڻ چوڻ غني و ججي مال ڪرت

IV. Foll. 103—110. The Legend of King Jamjamah.

Begins :

ساراهجي سو ڌڻي جو سپن ساره
اُپائي ۽ ڪپائي لهي سپن پاءُ
صفت جي سبڪان جي آهين ڌي ڌراءُ
ڪارساز و صانع و ارض و سماءُ

V. Foll. 111—127. An account of the death of 'Alī Akbar, son of Imām Husain.

Begins :

واڪر ورائي موٽڻو تها پوءِ سالار
آب ارتي کاڌءُ او تياءُ اڀار
امير علي اڪبرنکو تهن هن منجاءُ
پير پڻو امام حسينکي موڪل ڪرباءِ مها

The copy ends abruptly at the beginning of a new canto to the poem. The name of the copyist, 'Abd al-Wāsi', appears at the end of the third poem (fol. 102). The poems bear the seal of a former owner, having the date A.H. 1197 (A.D. 1783).

10.

Add. 26,335.—Foll. 189; 8 in. and 7 in. by 4; 11 and 12 lines, $2\frac{3}{4}$ in. long; early 18th century. [WILLIAM ERSKINE.]

A collection of four religious poems in Sindhi.

I. Foll. 1—49. صفت بهشت

Ṣifat i biḥisht.

A traditional account of Heaven, compiled from Arabic sources. By Makhdūm 'Abd Allāh.

Begins:

چو وِجَاهم باب کتابجو سنهو سبوجا
کریم صفت بهشت جي ڪٿي بيان
لکن ڪتابنہر انپڙا علما
تاکي بهشت اپائيو اهي مٿي اين ڪنا

Copyist: Ḥāfiẓ 'Abd al-Raḥīm of Bhij.

II. Foll. 50—120. An account of Khadījah's dream of the vision of Muḥammad in the form of a shining light; together with legends of the Prophet. Translated from Arabic sources by Ghulām Muḥammad.

Begins:

صفت ساراه سڀڪا سائي ڪر ٿناء
واجد واحد وحده هادي هميشاه
رازق رب العالمين مولو معبودا
جاني جان قديم ٿو پيدا ٿي پنها

Appended to the poem are 7 baits by Shāh 'Abd al-Laṭīf.

III. Foll. 121—173. مقدمة الصلوة
Another copy of the Muḥaddamat al-ṣalāt of

Abū al-Ḥasan (no. 4, art. ii.), without the introductory traditions.

IV. Foll. 174—189. چو علمي

Chau-'ilmā.

A metrical treatise on the Muhammadan creed, and prayer. By Abū al-Ḥasan.

Begins:

ساراهجي سو ڌڻي جو خالق خلق
ته سنڌي فرمانبر مارومرو ملڪ
ان اور ڪن ڪيترا ڪور پدم لڪ
ات اپايا پاتشاه عالم ڪٿا لڪ

The Chau-'ilmi has been published at Bombay, 1869, and at Karachi, 1870, together with the Muḥaddamat al-ṣalāt and three other religious treatises by Abū al-Ḥasan.

11.

Or. 1238.—Foll. 477; 10 in. by $7\frac{1}{2}$; 11 to 18 lines, $5\frac{1}{2}$ in. long; written in a character of the type of Khwājah Sindhi, here transliterated in the Gujarati character; dated Samvat 1909 and 1910 (A.D. 1852 and 1853).

A collection of religious treatises in verse.

The volume begins with a preface by the scribe, Dāhyāsūrjī, who states that he commenced copying these treatises for 'Abd Allāh Rāmājī in Chaitra, Samvat 1909 = March, A.D. 1852.

Begins: ڏيکڻ ڳرڻ نه ڇو پڙهيو پون ٿاڻ
آپادلا آڻيآڻي رانڊ آڻيآڻي آڻي
سو لڄي آڻيڻ وڻيڻي پڻ ٿان پاڻ
ڏيکڻ سو لڄي آڻيڻ سڀات ۱۸۵۲ بهت ٿا ۱
لڄي آڻيڻ وڻيڻي ساڻا پير نه سڙي ڳڻ
آڻيڻ ڳڻاڻ نه ڪڍنه پاڻات لڄي آڻيڻ
سو پڙهيو آڻيڻ آڻيڻ رانڊ آڻي
آڻيڻ ڇو پڙهيو آڻيڻ سو لڄي ٿاڻ پاڻ
پاڻ ڪم ٿاڻ ڏاڻي آڻيڻ مڙي آڻيڻ سڀاڻ etc.

The following are the works contained in this volume, the titles being taken from an index at the beginning of the manuscript.

- Fol. 2a. દસ અવતારન ઠો પીર સદર
હીનને
- Fol. 13b. ગુરનાનું હજરત ગુર માહામદ
મુસૈતફા ને
- Fol. 25a. ખુદ અવતાર પીર સદર હીન ને
- Fol. 48b. મુંમણ ચતવેણી° પીર ઇમાંમ
સાહુલ
- Fol. 80b. મંનહર ગરંથ પીર ગુલામાલી
સાહુલ ને
- Fol. 95a. અણુત આખાણો ગુર હસેન
કબીર હીન ને
- Fol. 144a. દસનું અવતાર મોટો પીર ઇક
ઇમામ હીન ને

Fol. 283b. કલાંમ હજરત મોલા મરતન
અલીઅ ને

On fol. 364b is the scribe's colophon, similar to his prefatory remarks. It is dated Kārttika, Saṃvat 1909=Nov. 1852. This is followed by a dream-book attributed to Imām Ja'far Ṣādiq,¹ entitled ખાખનાનું ઇમામ જાફર સાદકને. It is written by the same hand, and bears the date 5th Jyeshṭha, Saṃvat 1910=June, 1853.

Fol. 382b. સતવેણી પીર ઇમામ સાહુલ

Fol. 461a: હસન મુરી પાર હસન કબીર

¹ A dream-book in Arabic, entitled *Takṣīm i rūyā*, is attributed to Ja'far Ṣādiq. See Hājī Khalīfah, *Lexicon Bibliographicum*, tom. ii., p. 391. Cf. Bland's *Muham-madan Science of Tābīr*.

INDEX OF TITLES.

THE references are to the numbers under which the MSS. are described. Works which are only incidentally mentioned are distinguished by figures of lighter type in the reference.

A. PUSHTU TITLES.

50.	آدم خان و درخاني	44.	ديوان ابو القاسم
2.	ارشاد الطالبين	33.	ديوان احمد شاه
52.	انوار سهيلي	18.	ديوان ارزاني
2 I.	بدع الامالي	38, 39.	ديوان افريدي
9.	تاريخ خانجهاني	40.	ديوان اكبر
9-11.	تاريخ مرصع	22, 23.	ديوان خوشحال خان
9.	تبقات اكبري	27-30, 3, 17 (2).	ديوان رحمان
2, 9.	تذكرة الابرار	35-37.	ديوان شيدا
13.	تواريخ افغانه	31.	ديوان عبد الحميد
13.	تواريخ حافظ رحمت خاني	25, 26	ديوان عبد القادر خان
9.	جهانگیرنامه	37 II.	ديوان كامگار خان
45.	چمن بينظير	43.	ديوان معز الله خان
2 v.	خلاصه كيداني	19-21.	ديوان ميرزا
38.	خراب نامه	32.	ديوان نجيب
2, 19.	دبستان مذاهب	24.	ديوان هجري
34.	دُرّ مجالس	8, 17 I.	رشيد البيان
31.	دُرّ و مرجان	14.	رياض المحبت
42.	دعا سورياني	12.	شاه نامه
34.	دفع الفقر	38.	شجرة قادريه

15, 16.	عجائب اللغات	59.	قصہ فتح خان
57.	عذرا وامق	2 III., 41.	قصیدہ بردہ
52.	علم خانہ دانس	46, 47.	گلدستہ
52.	عیار دانس	46, 47, 54.	گلستان
58.	غل قاضي	59.	مثنوي شیرن فرهاد
7.	فوائد شریعت	9.	مخزن افغانی
2 I.	قرآن - سورة اخلاص	2-6, 17 (2, 3).	مخزن الاسلام
2 I.	قرآن - سورة فاتحہ	34.	معجزات
56 II.	قصہ بہرام گور	1.	نافع المسلمین
51.	قصہ د دلي او د شہي	53 I.	نیرنگ عشق
53 II.	قصہ د شاه گدا	48, 49.	یوسف زلیخا
55, 56 I.	قصہ سیف الملوك		

B. SINDHI TITLES.

4 I.	آیت الکرسي	10 I.	صفت بہشت
7 I.	بدر المنیر	7 I.	غزوات
10 IV.	چو علمی	1 I., 2, 4 III.	فرائض الاسلام
11.	خوابنامو امام جعفر	1 I.	قوت العاشقین
1 I.	راحة المومنین	7 I.	کنز العبرۃ
5.	روضۃ الشہید	1 I.	مطلوب المومنین
1 II.	زاد الفقیر	4 II., 10 III.	مقدمۃ الصلوۃ
3.	شاه جو رسالو	7 I.	نور الابصار

INDEX OF PERSONS' NAMES.

NUMERALS in parentheses are Hijrah dates, except when noted otherwise. Coming after a name they are precise, or approximate, obituary dates, but in the case of scribes they refer to the date of transcription; when following the title of a work, they indicate the date of composition. The references are to the numbers under which the MSS. are described.

A. PUSHTU CATALOGUE.

- ‘Abd Allāh. Ghazals, 45.
- ‘Abd Allāh Muḥammad ibn Sa‘īd, *al-Būṣīrī*, 2 III.
- ‘Abd al-Ghafūr. Ghazals, 45.
- ‘Abd al-Ḥalīm, *grandson of Akhūnd Darwezah*, 2—6.
- ‘Abd al-Ḥamīd. *Durr ū marjān*, 31. Ghazals, 45. *Nairang i ‘ishk*, 53 I. *Ḳiṣṣah da Shāh gadā*, 53 II.
- ‘Abd al-Kabīr, *Hāfiẓ*. *Mu‘jizāt* (1166), 34.
- ‘Abd al-Ḳādir. *Ḳaṣīdah burdah*, 41.
- ‘Abd al-Ḳādir Khān, *Khataḱ*. *Dīwān*, 25, 26. Ghazals, 45. *Guldastah* (1124), 46, 47. *Yūsuf Zulaikhā* (1112), 48, 49.
- ‘Abd al-Karīm, *son of Akhūnd Darwezah*, 2—6.
- ‘Abd al-Raḥmān. *Dīwān*, 27—30. Ghazals, 3, 17 (2, 3), 45.
- ‘Abd al-Rashīd. *Rashīd al-bayān* (1169), 8, 17 (1).
- ‘Abd al-Ṣamad, *Pirzadah*. *Mukhammas*, 26.
- Abū al-Ḳāsim. *Dīwān*, 44.
- Afrīdī. *See* Ḳāsim ‘Alī Khān.
- Afzal. Ghazals, 26, 45.
- Afzal Khān, *Khataḱ*. *Tārīkh i muraṣṣa‘*, 9—11. ‘*Ilm-khānah i dānish*, 52.
- Aḥmad, *Maulavī, of Tangi*, 50, 55. Ghal *kāzī* (1283), 58.
- Aḥmad, *Saiyid, of Kotah*. *Afghan proverbs*, 60.
- Aḥmad Shāh, *Abdālī* (A.D. 1773). *Dīwān*, 33. *Historical account*, 12.
- Akbar. *Dīwān*, 40.
- Akbar Shāh, *of Peshawar*, 50.
- Ākhūnd Darwezah. *See* Darwezah, *Akhūnd*.
- ‘Alī ibn ‘Uṣmān al-Ūshī, 2 I.
- ‘Alī Ghawwāṣ, *Tirmizī*, 2.
- ‘Alīm. Ghazals, 45.
- ‘Alī Muḥammad, *Chahāryārī*, scribe, 33.
- ‘Alī Muḥammad Khān, *Nawāb*. Ghazal, 26.
- Amīr Muḥammad, *Anṣārī*. *Gulistān*, 54.
- Arzānī, *Mullā*. *Dīwān*, 18.
- Aṣghar, *Mullā, brother of Akhūnd Darwezah*, 2.
- Ashraf. Ghazals, 26, 45.
- Ashraf Khān, *Khataḱ*, called *Hijrī* (1105). *Dīwān* 24. Ghazals, 45.
- A‘zam Dīn, *of Babi*, scribe (1294), 1.

- ‘Azīm, *Saiyid*, scribe (1271), 46.
 Bābū Jān. Religious poem, 42.
 Bāyazīd, *Anṣārī*, 2.
 Darwezah, *Ākhūnd* (1048). *Makhzan al-islām*, 2—6, 17 (2, 3).
 Daulat. *Ghazals*, 45.
 Dost Muḥammad. *Ghazals*, 45.
 Faiyāz. *Ḳiṣṣah i Bahrāmgor*, 56 II.
 Faiz ‘Alī, scribe, 36.
 Faiz Muḥammad. *Ghazal*, 26.
 Fakhr al-Dīn, *Ṣāhibzādah*, 50.
 Faḡil. *Ghazal*, 45.
 Fāzil. *Ghazals*, 45.
 Gadā, *Ākhūnd*. Nāfi‘ al-muslimīn, 1.
 Ghanīmat. *See* Muḥammad Akram.
 Ghulām ‘Alī, *of Sonpat*, scribe, 27.
 Ghulām Ḥusain, scribe (1234), 15.
 Ghulām Jilānī, *of Peshawar*, scribe (A.D. 1871—1875), 24, 29, 37, 43, 47, 51, 53, 58, 60.
 Ghulām Ma‘sum, 35.
 Ghulām Muḥammad. *Ḳiṣṣah i Saif al-mulūk*, 55, 56 I.
 Ghulām Muḥammad, *Hāfiẓ*, 38.
 Hāfiẓ. *Shāhnāmāh* (1172), 12.
 Haidar Shāh, scribe, 7.
 Hijrī. *See* Ashraf Khān, *Khataḡ*.
 Hillālī, 53 II.
 Ḥusain. *Ghazals*, 45.
 Ibrāhīm, *Ghazals*, 45.
 Ilaḡyār Khān, *son of Hāfiẓ Raḡmat Khān*. ‘Ajā‘ib al-lughāt (1228), 15, 16.
 ‘Iṣām. *Ghazals*, 45.
 Ismā‘il, *Mīrzā*, scribe (1277), 28.
 Jāmī, 48.
 Kalām al-Dīn, *Kādirī*, scribe (1231), 39.
 Ḳalandar. *Ghazals*, 45.
 Kamāl, *Mullā*, scribe, 20.
 Kāmgār Khān, *son of Khushḡāl Khān*. *Dīwān*, 37 II. *Ghazals*, 45.
 Karīmdād, *son of Ākhūnd Darwezah*, 2—6.
 Kāsim ‘Alī Khān, called Afridī. *Dīwān*, 38, 39. *Khawābnāmāh*, 38.
 Kāzim. *Ghazals*, 45.
 Kāzim Khān, *Khataḡ*, called Shaidā. *Elegy*, 26. *Dīwān*, 35—37.
 Khushḡāl Khān, *Khataḡ* (1100). *Historical account*, 9. *Dīwān*, 22, 23. *Mukḡhammas*, 26. *Eulogy*, 27. *Ghazals*, 45.
 Luṡf Allāh Kaidānī, 2 v.
 Maḡabbat Khān, *Nawāb* (1223). *Riyāz al-maḡabbat* (1221), 14.
 Maḡin. *Ghazals*, 45.
 Mīrzā Khān, *Anṣārī*. *Dīwān*, 19—21. *Ghazals*, 45.
 Miskīn. *Ghazal*, 26.
 Mu‘azzam Shāh. *Tawārīkh i Hāfiẓ Raḡmatkhānī*, 13.
 Muḡammad ibn Sa‘īd, *al-Būṣīrī*, 2 III, 41.
 Muḡammad Afzal Khān. *See* Afzal Khān.
 Muḡammad Akram, called Ghanīmat, 53 I.
 Muḡammad ‘Alī, scribe, 34.
 Muḡammad ‘Ālim, *of Kashmīr*, scribe, 22.
 Muḡammad Ḥalīm. *See* ‘Abd al-Ḥalīm.
 Muḡammad Ḥasan, *of Peshawar*, scribe (A.D. 1885), 9 ; (A.D. 1882), 44.
 Muḡammad Ḥusain, *Hājī*, *Shīrāzī*, 57.
 Muḡammad Ismā‘il, *of Kandahar*, scribe (A.D. 1864), 13.
 Muḡammad Kāsim, *Ākhūnd of Swat*. *Fawā‘id i shari‘at* (1125), 7.
 Muḡammad Kāzim Khān. *See* Kāzim Khān.
 Muḡammad Muḡsin, *son of Mullā Aḡmad*, scribe (1101), 19.
 Mu‘īn al-Dīn. ‘Azrā Wāmīḡ (1256), 57.
 Mu‘izz Allāh Khān. *Dīwān*, 43. *Ghazals*, 45.
 Muṡṡafā Muḡammad ibn Miyān Nūr Muḡammad, 3.
 Muṡī‘ Allāh. *Munājāt*, 34.
 Najīb. *Dīwān*, 32.
 Najm al-Dīn ‘Umar ibn Muḡammad, *al-Nasafī*, 2 VI.
 Ni‘mat Allāh, *author of Makhzan i Afḡhānī*, 9.
 Ni‘mat Allāh, *Mullā*. *Ḳiṣṣah i Faṡḡ Khān*, 59.
 Nūr Muḡammad, *of Kandahar*, scribe (1272), 11.
 Raḡmān. *See* ‘Abd al-Raḡmān.

- Raḥmat Khān, *Hāfiẓ*, *Rohilla chieftain* (1188), 13.
Mukhammas, 26.
 Sa'dī, *the Persian poet*, 46, 54.
 Ṣadr Khān, *Khaṭak*. Mukhammas, 26. Ghazals, 45. Ādam Khān ū Durkhāna'ī (1117), 50.
 Kiṣṣah da Dilī ū da Shahī, 51.
 Ṣamad. Ghazals, 45.
 Shāh Durrānī. *See* Aḥmad Shāh, *Abdālī*.
 Shaidā. *See* Kāzim Khān, *Khaṭak*.
 Sharaf al-Dīn, *of Multan*, scribe (1271), 16.
 Sher Muḥammad. Ghazals, 3.
 Ṣiddīk. Ghazals, 45.
 Sikandar. Ghazals, 45.
 Sirāj al-Dīn, *of Multan*, scribe (1271), 30, 56.
 'Uṣmān. Ghazals, 45.
 Walī Muḥammad, *Mullā*, scribe (1217), 48.
 Yūnas. Ghazals, 45.
 Ziyā al-Dīn Imām Muḥammad Shāmī, 2 vi.

B. SINDHI CATALOGUE.

- 'Abd Allāh, *Makhdūm*. Badr al-munīr (1184), 7 i. Religious instruction, 8. Ṣifat i bihisht, 10 i.
 'Abd Allāh Rāmājī, 11.
 'Abd al-Laṭīf. Farā'iz al-islām (1181), 2.
 'Abd al-Laṭīf, *Shāh* (1165). Shāha jo risālo, 3. Baits, 10 ii.
 'Abd al-Karīm Shāh, 3.
 'Abd al-Raḥīm, *Hāfiẓ*, scribe, 6, 10 i.
 'Abd al-Wāsi', scribe, 9.
 Abū al-Ḥasan. Muḥaddamat al-ṣalāt, 4 ii, 10 iii. Chau-ilmī, 10 iv.
 Dāhyasūrjī, scribe (A.D. 1852, 1853), 11.
 Ghāzī Muḥammad, *Hāfiẓ*, scribe, 8.
 Ghulām Muḥammad. Khadijah's dream, 10 ii.
 Ḥabīb Allāh Shāh, 3.
 Imām Ja'far Ṣādīk, 11.
 Laṭīf, *Shāh*. *See* 'Abd al-Laṭīf, *Shāh*.
 Mihtah, *Miyān Hāfiẓ*, *of Bhij*, scribe (1152), 1.
 Muḥammad Hāshim, *Makhdūm*. Farā'iz al-islām (1143), 1 i, 4 iii. Zād al-fakīr (1125), 1 ii. Martyrdom of Ḥasan and Ḥusain, 4 iv.
 Shāh Ḥabīb. *See* Ḥabīb Allāh Shāh.
 Shāh Karīm. *See* 'Abd al-Karīm Shāh.

CLASSED INDEX OF WORKS.

NUMERALS in parentheses are Hijrah dates, except when noted otherwise, and indicate the date of composition of the work, or of the death of the author. The references are to the numbers under which the MSS. are described.

A. PUSHTU CATALOGUE.

GRAMMAR.

List of Pushtu verbs, *etc.*, 17 (5).

Notes on Pushtu grammar, 17 (1).

HISTORY.

Shāhnāmāh (1172), by Hāfiz, 12.

Tārikh i murassa', by Afzal Khān, Khatak, 9—11.

Tawārikh i Hāfiz Rahmatkhāni, by Pīr Mu'azzam Shāh, 13.

LEXICOGRAPHY.

'Ajā'ib al-lughāt (1228), by Ilahyār Khān, son of Hāfiz Rahmat Khān, 15, 16.

Pushtu vocabulary, with transliterations, 17 (4).

Riyāz al-mahabbat (1221), by Nawāb Mahabbat Khān (1223), 14.

POETRY.

Chaman i benazir, 45.

Diwān of 'Abd al-Hamid, 31.

Diwān of 'Abd al-Kadir Khān, Khatak, 25, 26.

Diwān of 'Abd al-Rahmān, 27—30.

Diwān of Abū al-Kāsim, 44.

Diwān of Ahmad Shāh, Abdālī (A.D. 1773), 33.

Diwān of Akbar, 40.

Diwān of Ashraf Khāu, Khatak, called Hijri (1105), 24.

Diwān of Kāmgār Khān, Khatak, 37 II.

Diwān of Kāsim 'Alī Khān, called Afridi, 38, 39.

Diwān of Kāzim Khān, called Shaidā, 35—37.

Diwān of Khushhāl Khān, Khatak (1100), 22, 23.

Diwān of Mirzā Khān, Ansārī, 19—21.

Diwān of Mu'izz Allāh Khān, 43.

Diwān of Mullā Arzānī, 18.

Diwān of Najib, 32.

Durr ū marjān, by 'Abd al-Hamid, 31.

Ghazals and other poems by various authors, 26, 45.

Kaṣīdah burdah, by 'Abd al-Kadir, 41.

Khwābnāmāh, by Kāsim 'Alī Khān, called Afridi, 38.

Mu'jizāt (1166), by Hāfiz 'Abd al-Kabir, 34.

Munnājāt, by Muṭī' Allāh, 34.

Religious poem, by Bābū Jān, 42.

Selections from the works of Afghan poets, 45.

PROVERBS.

Afghan Proverbs, compiled by Saiyid Ahmad, of Kotah, 60.

RELIGION.—Muhammadan.

- Fawā'id i sharī'at (1125), by Ākhūnd Muḥammad Kāsim, 7.
 Makḥzan al-islām, by Ākhūnd Darwezah (1048), 2—6.
 Nāfi' al-muslimīn, by Ākhūnd Gadā, 1.
 Rashīd al-bayān (1169), by 'Abd al-Rashīd, 8.

SELECTIONS.

- Specimens of Pushtu literature in Roman characters, 17 (2).

TALES AND LEGENDS.

- Ādam Khān ū Durkhāna'ī (1117), by Ṣadr Khān, Khatak, 50.
 'Azrā Wāmīk (1256), by Mu'īn al-Dīn, 57.

- Ghal kāzī (1283), by Maulavī Aḥmad, of Tangi, 58.
 Guldestah (1124), by 'Abd al-Ḳādir Khān, Khatak, 46, 47.
 Gulistān, by Amīr Muḥammad, Anṣārī, 54.
 'Ilm-khānah i dānish, by Afzal Khān, Khatak, 52.
 Ḳiṣṣah i Bahrāmgor, by Faiyāz, 56 II.
 Ḳiṣṣah i Fath Khān, by Mullā Ni'mat Allāh, 59.
 Ḳiṣṣah i Saif al-mulūk, by Ghulām Muḥammad, 55, 56 I.
 Ḳiṣṣah da Dilī ū da Shahī, by Ṣadr Khān, Khatak, 51.
 Ḳiṣṣah da Shāh gadā, 53 II.
 Nairang i 'ishk, 53 I.
 Yūsuf Zulaikhā (1112), by 'Abd al-Ḳādir Khān, Khatak, 48, 49.

B. SINDHI CATALOGUE.

POETRY.

- Birth of Muḥammad, 9 II.
 Death of 'Alī Akbar, son of Imām Ḥusain, 9 v.
 Khadijah's dream of the vision of Muḥammad, by Ghulām Muḥammad, 10 II.
 Marriage of Muḥammad and Khadijah, 9 III.
 Poem in praise of Muḥammad, 9 I.
 Shāha jo risālo, by Shāh 'Abd al-Laṭīf (1165), 3.

RELIGION.—Muhammadan.

- Āyat al-kursī, 4 I.
 Badr al-munīr (1184), by Makhdūm 'Abd Allāh, 7 I.
 Chau-'ilmī, by Abū al-Ḥasan, 10 IV.
 Farā'iz al-islām (1143), by Makhdūm Muḥammad Hāshim, 1 I, 4 III.
 Farā'iz al-islām (1181), by 'Abd al-Laṭīf, 2.

- Martyrdom of Ḥasan and Ḥusain, by Makhdūm Muḥammad Hāshim, 4 IV.
 Muḳaddamat al-ṣalāt, by Alū al-Ḥasan, 4 II, 10 III.
 Poem on the acceptability of prayer, 7 II.
 Rauzat al-shahīd, 5.
 Religious admonitions and ceremonial observances, 6.
 Religious instruction, by Makhdūm 'Abd Allāh, 8.
 Religious treatises in Khwājah Sindhi verse, 11.
 Ṣifat i bihisht, by Makhdūm 'Abd Allāh, 10 I.
 Zād al-fakīr (1125), by Makhdūm Muḥammad Hāshim, 1 II.

TALES AND LEGENDS.

- Legend of king Jamjamah, 9 IV.

NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS
ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE
PRESENT CATALOGUE.

Sindhi works are indicated by an asterisk.

No.	Cat.	No.	Cat.	No.	Cat.
ADDITIONAL.					
21,471	36	2803	21	4239	49
*26,330	2	2804	53	4487	11
*26,331	1	2825	51	4488	13
*26,332	7	2826	44	4489	7
*26,333	6	2827 _A	43	4490	14
*26,334	8	2827 _B	58	4491	16
*26,335	10	2828	47	4492	23
26,336	10	2829	28	4493	30
26,582	17	2830	29	4494	35
27,312	5	2831	6	4495	33
		2832	60	4496	18
		2874	45	4497	20
		2893	9	4498	32
ORIENTAL.		*2987	3	4499	56
393	27	*2988	4	4500	57
394	38	4228	19	4501	31
395	39	4229	22	4502	50
396	4	4230	40	4503	48
397	42	4231	12	4504	46
398	55	4232	26	4505	54
399	15	4233	41	4506	52
*1238	11	4234	3	5888	8
2800	24	4235	59	6274	2
2801	37	4236	1	*6533	9
2802	25	4237	34	*6535	5

LONDON :
PRINTED BY GILBERT AND RIVINGTON, LTD.
ST. JOHN'S HOUSE, CLERKENWELL.

